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SELF-REALISATION.

BY

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the Soul Problem and Maya*

Benares City.

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PUBLISHER'S NOTE.

When *Truth Revealed*, the first work of the author, was brought to light, the terms, *Grand Vacuity*, *Absolute Nothingness* seemed to create a puzzle in the minds of its readers. Many were led to doubt whether the author holds a current view with Lord Buddha on the Supreme Existence. The present work clearly testifies that it is far from the fact.

The book explains how the Self is realised and can be realised. The four great aphorisms of the four Vedas—“*Aham-Brahmāsmi*”, “*Tattvamasī*”, “*Ayamātma Brahma*” and “*Soham*”—have been confirmed once again in this land of *Rishi*. Elaborate discussions have been made on the subject in order to avoid any confusion. However, further questions arising in the minds of the readers will always be welcomed by the author.

The manuscript was ready two years before, but its publication has been delayed for reasons beyond my control. This must have taxed the patience of not a few who had the information of its preparation from long. Efforts have been made to make the publication faultless, but a book of its type and volume could not be made so in its first print. Readers will take this indulgently.

CONTENTS.

PART 1.

	Page.
Introduction ...	1
Conditions of Deluded People ...	3
Deception of Maya ...	9
World-intoxication ...	11
The Theory of Maya Propounded ...	12
Sat and Asat ...	16
Káran and Kárya ...	17
Mind—its Characteristics ...	18
The Theory of 'Opposites' ...	22
Truth and Maya ...	26
Intuition ...	27
Two Aspects of Mind ...	30
Mind—Intuitive and Intellectual ...	36
The Three Gunas ...	37
Hallucination ...	43
Detection ...	45
Smritis and Samskáras ...	46

Births and Deaths	...	...	...
Entity of Jivátma	...	...	...
Jivatwa—How to get rid of	...	...	...
Obstacles	...	...	...
Four Bad Habits	...	...	...
Lust	...	...	...
Sanga—Priya and Apriya	...	...	...
Mamakshatwa	...	...	...
Wealth and Woman	...	...	...
Popularity	...	...	...
Comparison	...	...	...
Social Pride	...	...	...
Worship of Maya and Truth	...	...	...
Symbolisation	...	...	...
Worship	...	...	10
The Worshipers	...	...	11
The Researcher	...	...	12
The Research	...	...	12½
Renunciation	...	...	137
The World-charms	...	...	141
Riddance	...	...	147
Injunctions for the Householder	...	...	162
Bhakti—Devotion	...	...	170
Law of Karma and Bhrañta	...	...	180
Bhrañta	...	...	185
Sentimentality and Buddha	...	...	201
Rebirth	...	...	203
Responsibility	...	...	209

PART:II.

blems...	...	...	...	213
f ...	...	...	...	214
Juggler and Jugglery	...	...	...	216
amáyá and Yogauidrâ	...	...	...	225
liser ...	...	...	...	232
Jiva ...	...	...	...	233
Jagat	...	...	...	241
lisation	...	...	...	251
Caution	...	...	...	256
a-Aparokshâubhuti	...	...	...	261
kṭi—Liberation	...	...	...	267
ling Problems	...	...	...	275



SELF-REALISATION.

PART I.

People are often puzzled to perceive what is the way to realisation of the self; whether there is any necessity at all to realise the self for one quite satisfied with the gross pleasures of this world; what is the advantage of realisation of the self with one who is fully absorbed into the ocean of luxuries of this illusory world. These are the puzzling problems propounded for solution by the leaders of spiritual thoughts. Curiously enough they are taken aback by the behaviours of the befooled people of this world of illusion, when they extend their helping hand towards them in the shape of proving to them that this world is a mere illusion, and that there is the Grand Truth underlying that illusion. How is it possible for a man who is addicted to the intoxication of wine, to be convinced with the

elucidative illustrations of a wise man that wine is very injurious to his intellectual evolution, and that his intellection has been involved in the intoxication of wine, which has made him incapable of judging his real position as a man in this world? So the difficulty and despondency with the wise men is so great that they, in their despair of success, abandon the idea of disillusioning these world-intoxicated people. But there is some hope against hope for them, when they find that amongst such men some are fully intoxicated, for whom there is no hope at all to be roused from their deep dormancy of delusion with the utmost shouts and shakings; some are somewhat conscious of themselves about their being intoxicated in this world's illusiveness and some of them are about to be awakened from their respective dormition-beds. The latter ones are the accepted pupils of the wise men, to be taught the lesson that they should be awakened from their grand dormitory of this world of delusion, and look to the world of reality yonder. Again the wise men are faced with some difficulty and danger, when they attempt to point out the light of Truth to the deluded men who sometimes attack and abuse them with the sharpest weapons of persecution and the filthiest language

of slander All in a body invade the repository of the peaceful wise men, with the deadly weapons of their false vanities for their wealth and woman, and power and position. In all these their intoxication is so great that they take the indicators of the light of Truth to be misguiders of their paths, which they ignorantly adopted and blindly pursued, and which led them only to the quagmire of *maya* to be ultimately engulfed into the abyss of illusion

The world's hallucination is so great that its disillusionment is almost an impossibility for the common run of men, who have been labouring under it since the time immemorial Collections of the impressions of their various actions made in the innumerable births they have passed through, since the time without beginning, are still putting pressure upon them, and goading them towards the engulfment of illusion Although these impressions remain latent with their collectors, yet they are brought to the surface when they find a new field of hallucination, similar to their former ones in nature One error goads them to another, and this to a third one and so on, from time without beginning to time without end, from *anidhi kal* to *ananta kal* Influence

of this hallucinatory ocean is so formidable, and their engulfment into it is so complete, that they often become powerless and benumbed in swimming across it and reaching the other shore to find a peaceful repository there. Wise men who have already swam it across, with much striving and struggling physically, mentally, intellectually, and spiritually, are constantly crying hoarse to the swimmers, as they are staggeringly striving to approach the shore of safety, to gather strength. Without gathering strength, without having inspirations from them, without aiming at the direction from which their voice is coming, no swimmer can reach the peaceful repository on the other shore of the ocean of *maya*. They are doomed to be drowned into the ocean of illusion, if they do not care to listen to them, and are negligent of their effort for reaching the shore.

Although illusion or *maya* has been compared here with a grand ocean for exemplification of its boundlessness and formidableness only, yet it has a grand peculiarity to itself. If a man accidentally falls overboard a ship into an ocean, instantly he begins staggering and striving for reaching the shore, and endeavours to keep himself afloat till his last breath, with his utmost

capacity and without minding his incapacities ; but the ocean of *maya* is so peculiar and infatuating that if a man once falls into it, he never wishes to struggle for keeping himself afloat, on the contrary he wilfully staggers to dive down into its bottomless depth. So it becomes very difficult for the wise men to inspire such wilful divers to rescue themselves from being drowned and lost into the mighty ocean of *maya*. Sometimes people fail to rescue a man accidentally fallen into an ocean, even when he himself endeavours his utmost to keep himself afloat. So it is to be easily imagined how difficult it is to rescue a wilful diver from the ocean of *maya*.

If any life belt be thrown overboard for a man fallen accidentally into the ocean, he will at once catch hold of it and will shower benedictions upon the belt-thrower, but the nature of a man, plunged into the ocean of *maya* wilfully, is quite contrary to it, for the wilful diver of the *mayic* ocean disdainfully rejects every offer of any help and begins to pronounce curses upon the helper instead. He delightfully plunges headlong into the fathomless depth of the ocean of *maya*, and the entreaties, arguments, and other sorts of persuasions to keep the plunger afloat are of no avail to him. More persuasive

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entreaties from the belt-thrower, or any helper on board the ship make the wilful plunger more resolute and stubborn in his headlong dive, so great is the infatuation of the *mayic* ocean to engulf its victims, the world intoxicated persons, into its fathomless depth. When the merciful rescuer bewails for the wilful diver, for his being drowned into the *mayic* ocean, the latter deridingly and disdainfully mocks at him, and turns a deaf ear to all his howlings and beseechings. Sometimes the over zealous belt thrower, or rescuer jumps overboard into the ocean to rescue the plunger, without judging his own strength for combating the situation. The plunger's head long rush into the depth of the ocean sometimes overcomes the strength of the rescuer, and the latter is led away by the downward current of the *mayic* ocean, and along with the wilful plunger, he is also doomed to be drowned into the ocean of *maya*. But there is some peculiarity in the attitude of the rescuer, he will bitterly bewail for his being drowned into the abyss of *maya*, while the wilful diver will effulgently and triumphantly plunge himself into the depth of the *mayic* ocean. The result is that the rescuer becomes bitterly penitent and painful at heart, and staggers very seriously for keeping himself afloat

with a greater determination and steadfastness than before, resolving not to challenge any longer the authority of the mighty *maya*.

In the ordinary run of men sometimes it is found that an overbold and over-zealous man jumps overboard into the water, without judging his own physical strength for rescuing a fellow-passenger accidentally fallen into the water, and is ultimately drowned along with the former. Thus he does sometimes being actuated by his emotional feeling, and sometimes to be reputed for his adventurousness. Amongst the *maya*'s weapons of wealth and woman, power and position, and reputation, the last one is the most formidable and unsurpassable. Many are said to have overcome the temptations of the first four, but very few, almost none, are said to have conquered the captivating power of reputation, the last and the greatest obstacle in the way of spiritual evolution of a human being. Such is the case with the wise men who are willing or determined to instruct the ignorant, i. e. the *mayic jivas*. Their difficulty and danger, described above, sometimes damp their spirit for saving the ignorant. Sometimes they are baffled in their attempt for working out their own salvation, in going divergently to save the *mayic jivas*,

who do not at all want to have any idea of salvation. In doing it although the former get reputation, the latter get nothing. The ancient saints and sages laid down in their scriptures the ways for salvation of men of the world, but the latter are not prepared to adopt them for having not been imbued with the idea of salvation. Their achievements of success in various enterprises in this illusory world are themselves their obstacles in their way to inhibition of the idea of salvation. The so-called worldly success is nothing but a boon of *Maya* to them, and they are elated with it when gifted to them by *Maya* laughing in her sleeve. This gift of success is nothing but a big load of stone tied round their neck, with an injunction from *Maya* to swim across the abyss of illusion, so that they may be drowned post-haste therinto. But the deluded men who are over-elated with this gift of boon hold it as a great object of gratitude from God, thus making a misrepresentation of *Maya* for Him. They dance in gratefulness towards God for such gifts, taking Him to be the bestower of them, without caring to know at all that this is nothing but the trick of *Maya* only to drown them into her abyss in the long run.

Deception of *Maya* is very difficult to bo

detected by ordinary run of men \ Her deceptive countenance, apparently amiable, is constantly being changed like the colour of a chameleon She changes her countenance at will, so her paupers sometimes become puffed up with pride for having achieved success in their worldly pursuits, and begin to praise her in exaggerated terms, and often call her Divine Mother out of their devotion to her But afterwards when they fail in their *mayic* pursuits, with the change of the countenance of their beloved *Maya*, they begin to howl for their failure, and sometimes tend to commit suicide, blaming themselves for their own bad *karma* (action), instead of calumniating God for his failure for fear of being again guilty of blasphemy Their over-oration with the so called *mayic* success, and their being overwhelmed with the grief for failure are nothing but the different stages of a dancing tune with the different notes of *Maya's* music The Sirens of *Maya* are scattered all over the world to fascinate the *Maya's* *jivas* with their bewitching songs, in order to draw them near death, like flies meeting wilful death into the fire

Again there is some distinction between flies wilfully flinging themselves into fire for

meeting instantaneous death, and the men of this illusory world wilfully plunging themselves into the depth of the ocean of *maya*. The flies are meek and simple in their nature, and are ignorant of the consequence of their flinging into fire and meet death there; but the over-intelligent men of this world, who are abnormally proud of themselves in nature, and are very clever in observing their etiquette and manners amongst the members of their own profession, boldly come forward with their so-called sound arguments to prove that they are quite right in their exposition, that the ocean of *maya* is full of bliss and blessings, and one requires diving into the depth of it for gems of bliss and blessings; and that the precepts of the saints and sages are quite wrong, so far as the bliss and blessings of the kingdom of *maya* are questioned. By no means they will accept the precepts. Certainly they cannot denounce their own conscience. Now the *maya* intoxicated man will say, "Prove by any means that there is no bliss in the kingdom of *maya*", as the wine-intoxicated man will say, "Prove by any means that there is no pleasure in the drinking of wine." The conviction that wine is awfully injurious to spiritual health is impossible for the man under its intoxication.

Strange enough that the so called intellectualists are often puzzled to perceive the bare truth that the world is illusory, and it tends to deceive everybody living on it.

World intoxication It is because they are overjoyed with *Maya's* boon, commonly called success, and cannot perceive if they are really deceived or not. The less intelligent people, not having any object of overjoy as a gift of boon from the Sirenian *Maya*, begin to ponder over the idea, whether this world is illusory or not. Their world intoxication is less intense than that of those proud intellectualists. This is why the saints and sages and prophets select their followers from amongst the less intelligent class of people, in preference to the over intelligent class. The wonder of wonders is that when the less intelligent people are accepted as disciples by the saints and prophets, the over intelligent people flock to the disciple, and prostrate themselves before their holy feet with reverence and respect, forgetting, at least for the time being, their pride for power and position. Before the presence of these accepted disciples of the prophets, *Maya's* bewitching operations cease to exist so the pride of the over intelligent is brought down there. Now the remedy is found for these power intoxicated people, and this depends

on chance only. If perchance these proud people come in close contact with these saints and prophets their world intoxication is abated.

Pride is the greatest boon of *Maya*, bestowed on her beloved paupers. So they cannot part with this invaluable gift of *mana*. The remedial course for the removal of this formidable foe pride, is to seek protection under the holy feet of saints and sages who are humility itself. Anybody brought under the shade of humility, in the shape of coming in close contact with the saint, and sages who have practised humility for life, can extricate himself from the entanglements of *maya*.

Now the question is whether the Theory of *Maya* or illusion is acceptable or not. What is

The Theory of Maya Propounded	the necessity of accepting it at all? What led the great leaders of spiritual thought, to invent it? It is because the discussion on all points of the Theory of Creation failed to satisfy them. When a seeker after Truth, or a thinker on the riddle of this universe begins to ponder over this grand idea, the first question that arises in his mind is as to how this universe has been brought into existence, and is there any creator behind the creation to manifest it. The second question is where had the
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materials been stored up for the building up of this universe, whence had they been brought for this purpose? The third question is, if the materials had been stored up anywhere else by anybody else than our immediate creator, then who is that storer, and where had that store house been? The fourth question is, who is that entity that had supplied our creator with all sorts of materials necessary for the building up of the universe, and again whence this supplier of materials had brought his store there? Now it requires to admit the existence of another entity as the creator of this universe, and if one proceeds in this line of thought he will have to find out and to admit the existence of as many creators as he may guess. That is a great anomaly which cannot be accepted by any conscientious man.

Another conjectural decision is that this universe has come into existence by itself. How is it possible that anything can be brought into existence by itself? Everything must have a creator to bring it into existence is a general decision of the ordinary run of men of this world. But this decision will be at once refuted, when the origin of the creator himself is to be traced out. How had the creator himself been brought into existence, and by whom? He must have any other

creator to bring him into existence, and again the third creator must have a fourth one to have his existence from, and so on *ad infinitum*. If any one proceeds further in this line of thinking, he will find out, and will have to admit the existence of as many creators as he may conjecture. What and where is then the perfect decision of this Theory of Creation? This anomalistic decision cannot be admitted as a fact by any judicious man. Thus it becomes an admitted fact that the Creator of this universe has come into existence by Himself, without having any other creator to create Him. But that is also another anomalistic decision not to be accepted by any judicious mind. The theory that a son can be born of without a father is not at all acceptable and admissible by any sane man, and if anyone accepts it, his sanity will undoubtedly be questioned. If the Creator of this universe can come into existence by Himself, why is not the same condition applied to the universe itself, so for its coming into existence by itself is concerned? This universe accordingly has come into existence by itself like its Creator. Is that a possibility? But the wonder of wonders is that this impossibility has become a possibility in the decision of all our ancient *Rishis*, the greatest philosophers of the human race, that the

Creator of this universe has been into existence by Himself, without having any other progenitor for His being, i. e. the son has been born of without the parent

If the progeniture of the Creator is possible without any progenitor in the case of the Creator of the universe, why will not the same condition be ascribed in the case of the universe itself? Then what is the decision of the same philosophers about the creation of this universe? They call the Creator *aya*, uncreated, and the creation *anadi*, without beginning. The following discussion about the Theory of Creation will elucidate the points at issue. What are the plausible arguments on which these theories of *aya* and *anadi* stand? These theories are based on the grand theory that everything brought into being coming into existence, and born or built must have a pair of opposites working underneath it as agents. Until and unless two opposite forces work simultaneously together form two opposite directions, nothing can be made or done in this universe. For the progeniture of mankind man and woman, for the animals male and female, for the growing of trees and plants heat and water and so on are essentially necessary. In every case a pair of

the same opposites, working from the opposite directions, is necessary. So in tracing out the origin of creation, the theory of the same pair of opposites has been established as a fact workable under it.

What are the two opposite forces working under creation? One is positive, and another is negative. One is *sat*, existent, and another is *asat*, non-existent, one is *karan*, cause and another is *Adhya*, effect, one is noumenon and, another is phenomenon. One is seed, another is tree. When this visible world is proved to be a phenomenal one, there must be a noumenal essence as its cause to bring it into existence.

A phenomenon is illusory, i.e. *asat*, non-existent, and noumenon is *sat*, existent. What

Sat is *sat*, and what is *asat*? *Sat* is
and *Asat* independent of time, space, and condition when *asat* is entirely dependent on them. This phenomenal world, or anything pertaining to it is subject to a horrible change under the pressure of time, space and condition according to the diversification of the three, this phenomenal world, or anything belonging to it, is liable to be diversified. With the change of time and space and condition the world, with anything pertaining to it, is liable to be changed. But

the *sat* is not liable to change by any means; with the change of time and space and condition it does not get changed. It absolutely retains its uniformity under whatever time and space and condition it is placed. Time, space and condition by no means can produce any changeful effect upon it; for they appertain to the phenomenal world which is the effect of noumenal cause.

Effect or *karya* depends entirely upon cause or *karan*, and not the *karan* upon the effect, *karya*.

Effect requires a cause to produce it, but the cause does not require an effect to produce it. So the cause the *sat*, the noumenon is independent

of time and space and condition. Now if the cause requires any other cause to produce it, then the former cause at once becomes *karya*, effect. Why? because anything produced or brought into being is liable to be changed and falls into the category of a phenomenon, a *karya*, a manifestation, which again falls into the category of illusion which is also false or *asat*. Why? because *karya* and *karan* cannot be of the same characteristics. If the *karya* or phenomenon is *asat*, liable to be changed, then *karan*, cause, noumenon must be independent of any sort of change; phenomena must depend upon

noumenon. Why? A tree must depend upon its seed for manifesting itself into the tree which ultimately manifests the characteristics of the seed and not its own, for it has nothing to manifest except them—the characteristics of the seed. It absolutely depends upon its seed, so far its manifestation is concerned. This is why the cause of this universe is called the Uncaused Cause; it does not require any other cause to create it, so it is also called *aja*, uncreated. Why? because a *larya* or manifestation requires to be created, but a *karan*, cause does not require any other cause to create it, for in that case both of them will fall to the category of *asat*, and will be of the same characteristics which cannot be admitted on account of its being contrary to the theory of 'everything has a pair of two opposites'.

A *karan*, noumenon or *sat* cannot be brought within the range of one's contemplation which pertains to the hallucinatory aspect

Mind—its
Characteristics.

of mind, tending and clinging to *vishayas* or objects, which are phenomenal, *asat*, false owing to their being produced or brought into existence from the *karan*, noumenon, or *sat*. Mind is nothing but the subtle manifestation or phenomenon of the *sat*,.

noumenon, *I as an*, cause, the Uncaused Cause, when this grand and visible universe is the gross manifestation of the same cause noumenon. Now anything tending or clinging to *asat*, phenomenon, false is also *asat* false, for everything is recognised to be false or true, *asat* or *sat* according to the nature of company it keeps—with falsehood or truth. When mind tends and clings towards the false phenomena of this false universe apparently taken to be real by the judgment of the hallucinatory mind, it becomes fully *asat* or false. Anything itself false cannot bring within the range of its perception, any other thing which is *sat* or true. Mind itself being a phenomenon, however subtle it may be, is not in a position to acquire the characteristics of the noumenon.

What are the characteristics of the noumenon? It is independent of time, independent of space, and independent of condition, while mind's own characteristics are quite contrary to them, for it is bound to the space, it is tied up with the time and it is slave to whatever condition it falls under. Mind changes at will, like a chameleon in order to satisfy its own fancies or capricious whims. It is nothing but a fancy monger itself. Its nature is shaped

according to the nature of condition it falls under, and this condition befalls it according to its building up of itself by passing through the different natures of conditions of its various and innumerable births or bodies it has taken up, out of its own fancies, in order to satisfy its own capricious whims. This mind has come to this phenomenal world, or had done so innumerable times previously, only to see *tamasas* or fancies of this fancy-fair.

When a man goes to any foreign country its environments produce such violent change or effect upon his mind that when he returns to his native place, his mental change becomes so complete that he cannot mix up with his former friends and relatives of his country with an open mind. See how one's own mind is reshaped under the influence of place. Again mind changes its shape like a chameleon in different times or ages and conditions. The mind of a boy is totally changed in his youth, and that of a youth in the old age. All these facts are known to every ordinary man. He also knows how he has been treated with contempt when he has approached a successful man, who is only a beloved creature of *Maya*, and who is abnormally proud of himself for his being a pet pauper of her,

whom he ignorantly calls Divine Mother in his gratitude towards her for the little morsel thrown away to him only to be deceived and penitent in the long run. Again when he has approached the same successful man in his evil-days, when the glance of the evil eyes of *Maya* has been cast upon him owing to her chameleonic and capricious nature, he remembers what a perfectly polite treatment has been meted out to him by this beloved of *Maya*. He then only bewails and bitterly repents for his own misdeeds, which he ignorantly takes to be the real cause of his downfall, without knowing that it is nothing but the result of the capricious whims of the same *Maya*, whose beloved son he was so much proud of being sometime past. Even in this state of his life he does not find rest. He still hopes against hope. So great is the delusion that the very idea of his being deprived of the so-called favour of *Maya*, who is cruel and capricious in her nature is very painful to him, and the pain becomes so acute to his heart that it becomes quite an impossible task for him to abandon the idea. Sometime back in the past he considered himself to be the beloved of *Maya*, his Divine Mother, when he shouted loudly in his self-aggrandisement, but now he sheds tears which

silently tickle down his cheeks. Thus mind is always conditioned by circumstances.

Detection of the nature of *maya* definitely depends upon the steadiness of the mind. If the mind be over-elated with pride for any gift of *maya*, ignorantly called fortune, or be overwhelmed with grief for misfortune, which is really her disfavour, and hence remains always agitated, how then is the detection of *maya's* nature securable. How can the agitated surface of an ocean be a good receptacle for receiving the reflection of the sun upon it? Though reflection is made upon it, yet it is not recognisable at all. In the same way an agitated mind cannot receive any reflection which can be detected and recognised.

Now come back again to the points of the theory of "everything has a pair of opposites."

The Theory. Darkness is opposite to light. *maya* of 'Opposites' is to truth and mind is to self. All these are parabelical words only. Darkness entirely depends upon light to be detected and recognised, so does *maya* upon truth and mind upon self. Power of sight depends entirely upon the radiation of light from a certain luminous point. Our eyes are nothing

but *jad*, insentient instruments to enjoy the sight-seeings of the environs of a place. Where there is no power of sight, there is no power of detection or recognition. The eyes are not the real detectors or recognisers of anything. They unfold themselves into a power of sight through the radiation of light from a certain luminous point. Where radiation of light is wanting the power of sight of the eye is also wanting there, like that of a stone. A born stone-blind man has neither any idea of light, nor any of darkness. Detection and recognition of both light and darkness are wanting in him. His condition is as good as a stone. Had there been no light exsistant, there would have been no idea of the existence of darkness, although it is negative of light. One, who has previously got the idea of the existence of light only, can be imbibed with the idea of the existence of darkness. Until and unless a man has an idea of the positive existence of anything, he cannot have the imbibition of the idea of its negative existence. So light is essentially necessary to be imbued with the idea of the existence of darkness. We see the darkness, detect and recognise it, only through the help of the light-wave—a wave of the luminous ether. A glimpse

of a ray of weak light, at least a transient lustre, is essentially necessary for the recognition or detection of darkness

Now the question is that if the eyes have no power of sight at all, without the help of light, then the eye-balls are as good as stones, but it is not so. Eyes have been made by nature suitable for receiving reflection of light, which capacity the stones have not got. Reflection of light requires the receptacle to be transparent. But where there is no such transparency, as in a stone reflection of light is impossible to be made on it. Eye balls are made quite transparent and suitable for the reception of light, which capacity a stone has not. In the total absence of light eyes are as good as pieces of stones but in the presence of light eyes are good valuers of it while stones lack in that capacity. So it is a fact that light is the indicator, detector and recogniser of darkness, just in the same way truth is the indicator, detector, and recogniser of *maya* and self of the mind.

In the all-shrouding darkness there exists the all powerful light-wave, which is not visible or perceptible to the ordinary naked eyes or brains respectively, except those of an advanced scientific man. Although ordinary men are not capable

of comprehending this grand idea that there is light all pervasive throughout the all-enshrouding darkness, in the shape of the light wave intermingled with it, yet they are to accept it as a fact well proved by the scientists, whose powerful instruments, invented by their powerful brains, are in a position to show practically that there is light in darkness, in the shape of light-wave, intermingled with it as the indicator, detector, and recogniser of darkness. It is foolish to say that darkness contains no light in the face of the scientific experiments.

Yet there is something more to say about the relativity of darkness with light. Is there any distinction between light in the light and light in the darkness? The distinction is in the degree and not in the essence. The light wave that requires a scientific man or instrument to prove its all-pervasive existence in darkness, is nothing but the same light as the ordinary one, so far its essence is concerned, but is distinctive so far its degree is concerned. Light in the darkness, in the shape of light-wave, is much less gleamy than that in the light. So they vary only in their degree of brightness, and not in their essence, and this only distinction is to be found in every pair of opposites as heat and cold, as fire and ice—

that the two opposites of the same pair are exactly alike in essence, though somewhat distinctive in degree only. This distinction is to be discovered, and their resemblance established by scientific experiment and argument.

Now the attention of the reader is drawn towards the subtler pair of opposites, in order that they may be delighted to see the light-wave of Truth all-pervasively intermingled with the all-shrouding, all-deluding and all-darkening *maya* or in another synonymous phrase, the luminous self all pervasively intermingled with the all-fooling chameleon, the dramatic mind. Presently you will see the light-wave of Truth in the *maya*, or self in the mind. You must be a keen observer of the scientific or philosophic experiment of the fact. You will have to be transformed mentally and intellectually in order to delve into the mysteries of the noumenal world. The elaborate idea given above, of the gross pair of opposites, will help you much to be imbued with the idea of perceiving the subtle pair of opposites—their characteristics, and relativities, —the absoluteness of the one opposite, and the dependence of the other. In this connection the light of nature, *i. e.* intellectual perception or

intuition must be developed. Mind mirror should be kept transparent and free from blemishes to have the reflection of the self made upon it to be perceived conspicuously. The over-elation with the pride of wealth and woman, position and power and reputation, the deceptive gifts of *Maya*, the so-called fortunes which ultimately prove bitter and repentable, and the overwhelming with the grief for misfortune at the deprivation of those gifts are the blemishes of the mind-mirror, as they cause it to be greatly agitated and baffled in the capacity of having the reflection of the luminous self made upon it. As the ethereal light-wave is to indicate one to the darkness so the absoluteness of the self should be traced out or perceived through the light of nature, i. e. intellectual perception or intuition.

How is the offulgent self to be realised, it being not contemplable by mind but realisable

Intuition. by intuition? What is intuition?

It is the light of nature. It is the power of the mind by which it immediately perceives the truth of things without reasoning or analysis. It does not require any sort of mediation of any evidence or argument. It is naturally tending towards the inner light, i. e. spiritual illumination or light divinely imparted.

It clings to the nonmenon and not to the phenomenon, the false nature of which is presently perceived. The Absolute Truth is within the range of its perception, though it is beyond intellect and imagination. A grand exemplification is set here for making clear how this intuition—the light of nature—does help a man to perceive the Absolute Truth. You know that this intuition is called the light of nature. Light is to be seen through the help of the same light radiated upon the earth. How do we see the sun? We do not see it immediately and directly, we see it through the mediation of its light radiated upon the surface of the earth. Had there been no radiation of light upon the earth, the sun, in spite of its brightness, or being the store-house of the rays, would not at all be visible to us, because the rays radiated upon the surface of the earth gives the eyes, our faculty of sight to see anything luminous or dark. This is the process, through which light is to be seen with the help of the radiation of the same light. Go up to the peaks of the Himalaya mountain or ascend in the sky by means of an aeroplane, and you will feel this truth. The ray has two properties, *viz* light and heat. On the highest peak of a mountain, or on an aeroplane ascended very high in the

sky, say about thirty thousand feet, you will see that both the properties of a ray of light have ceased to exist and failed to display their respective faculties there

Now how is the false mind to realise the true self, effulgent and eternal? The question of questions is how and who is to realise whom? Although mind is *jat*, insentient in its true nature, yet owing to its having the reflection of the self been made upon it, it becomes somewhat sentient or conscious of itself, like an iron-bar, burned into the fire, assuming the characteristics of fire to burn the fuel, or like a burning mirror being capable of producing heat by concentrating the sun's rays. Mind, like a burning-mirror, insentient in its true nature, becomes sentient, owing to its having the reflection of the effulgent, eternal and all-conscious self being made upon it, and is in a position to recognise or realise the store of consciousness from which it gets its reflection, as is the case with our faculty of sighting the sun through the help of its own radiation of rays, made upon the surface of the earth

Again the most puzzling question arises in connection with the recognition or detection of the existence of such a reflection of the effulgent

self made on the mind-mirror. It is somewhat difficult for an agitated or un-transparent mind for grasping the existence of such a detector or recognizer of this reflection of the self made upon the mind. Mind consists of two general aspects, *viz.* perceptive and apperceptive. Through its perceptive aspect, mind perceives others which are commonly called outward objects, and through its apperceptive aspect, it perceives itself as a conscious agent. The perceptive aspect of mind always tends or clings to the outward objects of this phenomenal and fatuous world, and this conscious tendency or aspect of mind is commonly called outward consciousness. The apperceptive aspect of mind tends to perceive itself as a conscious agent and always seeks after the direction from which the reflection of the effulgent self comes, and this conscious agent is commonly called the inner consciousness, or more concisely or precisely the "inner light."

Here the question of culture arises in connection with the ascertaining or pursuing the better aspect of mind than the worse one. Intellectual culture is needed, but to which way it should be directed is a question. The intellectual culture, directed towards the phenomenal and fatuous

world, only to discover the relative truths—the *vyavaharic satyas*—and to develop only the *vyavaharic vidya*, i. e. *avidya*—the relative knowledge, simply engulfs its pursuer into the abyss of illusion in the long run, causing him to repent and wail bitterly and loudly for his shortsightedness as well as for misfortune, for having neglected to find out a proper guide to direct himself to the way leading to the noumenal world in peaceful repository of the effulgent and eternal self, where his eternal peace and bliss have been stored up for him. Pursuers of the intellectual culture, directed towards the phenomenal and fatuous world by their *bahir-mukha* guardians and teachers who tend and cling to the outward objects of this phenomenal world, are naturally negligent of their duty for seeking the way to the noumenal world. Where is their natural tendency, where is their culture and where is their personal effort to turn their attention to inner light from which come all sorts of faculties and properties they boast of, though they apparently and illusively think themselves successful and gainer in life through the sheer force of their personal effort or will? When any calamity overtakes them they simply startle and howl, without taking courage and time to

think, "how did it come" Although intellectual giants, they bewail and beseech vainly, like babies, for the remedy of the calamity to their god who exists only in their mind, and whose characteristics—all powerful all merciful and all knowing—are nothing but the production of their own imagination. Here the besfooled mind, capricious in its true nature as it is, weeps capriciously to itself, and falsely tries to find out a remedy for the calamity by appealing to itself in the shape of a god created out of its own imagination, just as a lewd woman when publicly accused of her character bewails bitterly under the false pretext of being a chaste one, and appeals to an idea of chastity formed in her mind for the time being to give a definite shape to her false pretext for consolation. See the chameleonic and dramatic performances of the mind juggler. See its chameleon like appearances constantly changing its colour and characteristics, and at a time playing the part of a dancer as well as that of a spectator. How great a spiritual perseverance is necessary for recognising and detecting this grand chameleon this grand juggler befooled and bewitching this world. Until and unless this crafty lizard is caught hold of, position of a *jiva*, in this phenomenal world, is not safe at all.

When the mind-lizard will begin to weep for its prey or depredation, and will put sound arguments to prove its extreme necessity for it, its sincerity nobody can detect; for how can a man question the chastity of a lewd woman who has fallen in love with him, because her lewdness is the real cause of his winning her love. So long he is not in a position to discard his love for her, he cannot recognise her to be a lewd one. When her lewdness is a great boon to him, how can he detect her to be lewd? So is the case with the mind. Unless a man discards the love for the fancies of his own mind, after having taken up the position of the seer of his own mind for himself, he cannot but be deluded with them.

It is to be remembered that the outward objects of this phenomenal world are nothing but productions of the fancies of the mind, and love for them—the outward objects—is nothing but love for the fancies of his own mind. To discard the love for them is to get rid of the influence, infatuation, and indulgence of the lewd mind; and to love the objects is to become slave to the mind. How to discard the love for the objects? Being seated in discrimination calmly begin to brood over the idea of its worthlessness and transitoriness.

deceitfulness and inconstancy By and-by you will find that these objects are gradually losing their charms, and are beginning to unfold themselves to be a fantastic series of illusive images How is it possible ? The ordinary run of men are simply passing by the objects, carrying away their seeming and so called charms with them, without caring to wait for brooding over the matter, if they are real or unreal, worthless or worthful Take the example of a lizard When a man passes by it, he sees it to be of red colour, and he at once leaves that place, again he comes after a short time, and sees the lizard to be of white colour, and leaves that place again, being impressed with the idea that he has seen a different kind of lizard, but if he cares to wait there, for sometime, he is sure to be convinced with the fact that he has seen the same lizard which has got the skill from nature to constantly change its colour at will Besides this, these befooling objects are so deceitful infatuating and chameleonic that the fickle observer cannot detect their falsehood He constantly changes his place, and goes from one place to another, only catching sight of these objects being momentarily infatuated with their charms, without having spared any time for judging or brooding

over the idea whether these charms are real or unreal, worthless or worthful

Now arises the question, how the position is to be secured for a man of being the seer of his mind's dramatic, phantasmagoric and chameleon performances, and hence how to acquire intuitive knowledge for overcoming the fantastic illusion of this phenomenal world. Take the example of light and darkness again. Darkness has already been exemplified with *maya*, and light with the Truth, or in other words with mind and self respectively. How can we recognise darkness? Is it not that we do it only with the help of light waves of the luminous ether intermingled with darkness as already shewn? The light waves or the glimpses of light are not the indicators of darkness to be sighted by us. But the keenest observer will sight these feeble light-waves and not a fickle one. An ordinary man will easily conceive this idea of the light-waves existing and intermingled in the darkness when shewn to him by scientific experiment, but to derive the benefit of the scientific experiment requires the capacity of keen observation. If you are a blind follower of the fluctuations of your mind in every step, you are doomed to have the benefit of the spiritual instructions, which

will show and prove to you the existence of the reflection of the effulgent self made on your mind, through the help of which you are to see the nature of mind ; as is the case with darkness which is to be sighted through the help of the light-wave intermingled in it. Now it is to be remembered that the 'theory of reflection,' or *Pratibimbabád* of our Vedanta theology is based upon the fact that the sun cannot be sighted by the eyes of a man, until and unless they are given the faculty of sight by the radiation of its own rays, reflected upon the surface of the earth. So a man is only to perceive the existence of the effulgent and eternal self intuitively, through the reflection of the same effulgent self made upon the mind-mirror.

There are two sides of this mind : one is intuitive and another is intellectual ; the latter tends

Mind— Intuitive and Intellectual,	or clings to the outward experiences, <i>i. e.</i> relative truths, and the former to the innermost recess—the peace- ful and blissful abode of the self, seated there in its own reality with its true noumenal state. Now what are the main characteristics that make the great distinction between the intellectual and the intuitive side of the mind-chord ? The intellectual side of the mind-chord can be
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exemplified with darkness, and the intuitive side with light. How and why? The intellectual side of the mind-ohord is naturally capable of grasping the relative truths of the phenomenal or outside world. Intellect is *vyabaharic buddhi*, and intuition is *paramarthic buddhi*. Both of them are two different *gunas*, attributes, or *vrittis* of, the same mind.

Mind consists of the three *gunas* or main *vrittis*—*Sattva*, *raja*, and *tama* with many other subordinated ones, viz. lust, anger, greed, vanity and malice. The

The Three
Gunās.

intellectual side of the mind is nothing but the collection of the two *gunas*, *raja* and *tama*, i.e. activity and idleness. The development of intellect depends entirely upon the proportion of these two *gunas*. Dullness of mind cuts the edge of intellect, and hinders it from natural development; activity prompts the intellect to develop itself to a great extent, and helps its natural growth; while intuition consists of only the *sattva-guna*, the calmness of mind. Nature of a man is moulded according to the proportionateness of these three *gunas* of the mind, and it is always judged by the nature of his mind, i.e. according to the proportion of the three *gunas* of the mind. Differentiation of a

man from any other man is chiefly due to this disproportionateness of these three *gunas*. Besides this, differentiation is also due to the variation of the *gunas* themselves in the same mind. They are always at variance with one another in their own store-house—the mind. It is quite possible and natural that these three *gunas* being properties of the mind, which itself is *asat*, false, must quarrel amongst themselves; their root-cause, the mind is false and hence they themselves are false, and false entities must be quarrelsome.

Here one thing must be mentioned. *Sattva guna*, the calmness of mind, being good-natured is constantly harassed by the other two mischievous *gunas*, the *raja* and *tama*. *Sattva guna* is powerless in dealing or vying with the two inferior *gunas*. I call them inferior because they cannot achieve any success in the inner-world in grasping the Absolute Truth. But these two inferior *gunas* are superior to the *sattva guna* so far their power of doing mischief is concerned. They are mischief-mongers themselves and are powerful only in their own field of action, *i. e.* in this world of relativity, the *vyavaharic jagat*. But when they are instructed by any saint or *shastra*, scripture, to turn their attention towards the innermost recess of the

Absolute, they shriek and shrink, as if they are given a very dreadful task, or they have received a severe blow on their head. They simply boast of themselves for their achievements of success in doing their tremendous work in this world of relativity, and in gathering the relative truths. But the *sattwa guna*, or the intuitive side of the mind is always tending and clinging to the innermost recess of the Absolute, and tries to cleanse the mind-mirror for the reflection of the Absolute to be made upon it, because the reflection of a light is necessary to see the original source of light through it. Sometimes the *sattwa guna* succeeds in over-powering the *raja* and *tama* *gunas* through the sheer force of will, so much that these devils at once clear out the kingdom of mind, and in doing so it devotedly takes shelter in the peaceful and blissful recess of the Absolute.

Readers must not be perplexed here with my description of these three *gunas* as some personages quarrelling amongst themselves, sometimes vanquishing one, or sometimes being vanquished by another in their turns. Exactly these *gunas* are the real personage. Physical bodies of men are mere shields or weapons, or more plainly speaking mail-coats, *barmas*, with

or under the protection of which these *gunas* constantly fight amongst themselves. Here the reader will see the constant god-demon battle fought amongst themselves and this *Devasura sangram* is the eternal manifestation or play of *maha-maya*, the great illusion. This manifestation is nothing but a play. Although these *gunas* are *jad*, insentient in their true nature, yet they become almost sentient and powerful, having the reflection of the all powerful and all conscious self been made upon them. Like the gods and the demons they are battling amongst themselves being empowered by the boon of the Absolute the Paramatma.

What are the causes that lead to these pitched battles amongst these three *gunas* that make the mind its being—mind being nothing but the composition of these three *gunas*. Although they gain their strength for battling from the reflection of the self, the Absolute, yet they vary from one another in their true nature owing to the fact that they have been engaged in a dramatic performance to befool their spectators, of whom the keen observers see these battles to be unreal and take them to be mere mock fights. Those who are not so clever and are silly cannot detect this illusory performances or fights, and take them

to be real ones. These *gunas*, being mail-clad with these physical bodies as defensive armours, are fighting amongst themselves each for the superiority over others, in order to gain ground of the charming and befooling objects, each determined not to give ground for others and holding his ground as an invincible fighter. They are just like lawyers in the court of law. These lawyers, as hired soldiers, are engaged on both sides of a case, and begin to quarrel and contest in such a way that if any silly man chances to see them in that state, he will certainly take them to be at daggers drawn and dreadful enemies, although they are really fast friends. They display this mock-fight for their own end which is money-making.

These *gunas* are the main stays of the magical *Maya*, and are engaged by her to satisfy her curiosities for the time of eternity. This *Maya*, the great curiosity-monger is never satisfied with or tired of the *tantras*, the curiosities of this fanciful world. She is a great fancy-monger herself, and with these *gunas* as mainstays, she befools her *jivas*. The difference between ordinary dramatic performances and that of *Maya* is that the former lasts for sometime only, but the latter is for the time of eternity, and it is called *nityalila*,

eternal manifestation or play. Amongst the three *gunas*, *sattwa* wants to leave the stage of dramatic performance of *Maya*, to seek for the direction from which comes the reflection of the offulgent self, through the power of which it gets its strength for displaying the dramatic performance of *Maya*; but the other two mainstays come in the way, and befool it, and convince it with their arguments and illustrations that its attempts to leave the stage of *Maya* are quite futile and proving foolishness altogether.

The curiosity of curiosities is that every one of these mainstays of *Maya* is fully convinced that it itself alone is right in all respects, and that the other two are fully wrong. These are the tricks of *Maya*. This is why everybody, foolish or clever, of this fatuous world, thinks himself quite right and all others wrong in any way or other. This is why a man with vast intuitive knowledge is always taken by the men of intellect to be a worthless being under the sun. On the other hand the intellectual man with his vast intellectual knowledge is taken by the man of intuitive knowledge to be wrongly led to the wrong path of *Maya*, to be engulfed ultimately in her bottomless abyss. The intellectual man being addicted to the intoxication with their

wealth and woman, power and position, and popularity, considers himself quite right in his own ways of illusion, and does not care at all to acquire the intuitive knowledge for attaining the Absolute. Their intoxication with these *Maya's* instrumentalities does not permit them to open their eyes to compass the direction of their life, and hence their hallucination is so complete that they cannot detect this grim fact that they are labouring under the hallucination of direction; and this they will continue suffering from for their whole life—the illusory existence of their present physical and gross bodies.

Now what are the originations of this direction-hallucination, and what are the remedies for Hallucination, dispelling it, so that those who are being harassed by it can open their eyes for realising the Absolute. This direction hallucination—*digbhranti*, is caused by the intoxication with the *Maya's* instrumentalities mentioned above. These three *gunas* described above are the main spires or stays of *Maya*, employed by her to befool the passers-by of this world of phantasm, in order to complete her satisfaction for her curiosities in this world—the grand stage for *bhram-kantuk*, dramatic performances of comedy of errors—by the mighty *Maya*.

The ordinary run of men cannot detect the spial craft of the *Maya's* spies, the *gunas*, owing to their being addicted to the intoxication with the *Maya's* instrumentalities—wealth and woman, power and position, and popularity.

Now again arises the question as to how and whence this intoxicating tendency is originated. Certainly this is due to the influence of *Maya*. But there are some deficiencies in *Maya*. She cannot properly exercise her influence on a person able to detect her deficiencies, as a low woman suffering from venereal and vaginal diseases fails to infatuate a man who is aware of her obnoxious and dreadful diseases by his previous personal experiences. Of course a man devoid of common sense for ascertaining the future calamitous effect of the company with such a diseased woman will fall a miserable victim to her. A man lacking in common sense is not in a position to detect the defects of *Maya*, and hence to dispel his *digbhranti*—hallucination of direction. Here this common sense does not denote the common sense of an intellectual man. He has no common sense, so far his capacity or faculty of realising his relation with the Absolute is concerned. His strong common sense, for which he is constantly praised by the people, only

appertains to the world of relativity, *byabahario jagat*, which is *asad*, unreal. His common sense, he is proud of, is nothing but the result of the experiences he has gathered from his various occupations of his daily life, and different ways of dealings with different people. His colleagues and comrades are invariably giving a heavy pressure upon him to be impressed with the false idea that this world is as real as anything, and he who says that it is unreal is a foolish man. Besides this there is another difficulty. His ideas which make his mind its being, and are recruited from this false world cannot but be false, and when he takes up his position as a judge to decide if this world is real or false, he is simply bewildered, and his bewilderment is to last for ever.

Now what are the deficiencies with *Maya* and how can they be detected? Amongst her several

deficiencies, namely, deceitfulness,
Detection curiosities for constantly harassing

her *jivas*—individuals—undisciplinatory habits when beguiling her *jivas*, cruelties for punishing the innocent and partialities for conniving at the faults of the guilty, and mercies for the undeveloped, and numerous others, her inability to face a man who has known her defects is the greatest. She loses her charm and bewitching

power before him, and at once disappears from his presence. She cannot even proceed towards the direction from which such a pure and powerful human aura emanates of the man seated steadily for detecting her defects by his already required experiences of the *Maja's* deficiencies mentioned above, from which he has suffered so badly not only for the whole of his present life, but also for the numerous previous births, the *samsaras*, impressions of which are still existent in his mind, the store house of *smritis*, the memories, although in a latent form.

The above mentioned latent impressions can easily be studied when the gate of their store-house the mind is opened, and they are put under the keen observation and strict research. These latent impressions, when hard pressed by the researcher, come out to prove their distinctive characteristics they have been moulded with, according to the nature of the harassment they have undergone in the whole of his present birth as well as in his numerous previous births. These latent impressions are the real causes that always create terror at the sight of an object of misery, and make us cheerful at the sight of a pleasant object of happiness. The impressions are the builders or

Smritis and
Sanskaras

moulders of our beings. They make the whole of the mind's being. Practically the reflection of the self is made upon those impressions which are nothing but the mind's materials, and with the help of, or through the power of the eternal and effulgent self by way of its reflection these impressions though *jad*, insentient become sentient and powerful and capable enough to work tremendously in this turmoiled world, illuding and harassing its *jivas* for the satisfaction of the curiosities of their own fancies. Why fancies? because they are recruited from the unreal and fanciful world. They are nothing but fancies.

Now who is the researcher of those latent impressions, and how should they be scrutinised to be selected for the detection of the deficiencies of *Maya*, or properly called mind? The discriminative or apperceptive aspect of mind is the researcher of the impressions to scrutinise them and to select some amongst them, pure and transparent, for receiving the vivid reflection of the effulgent self made upon them. Apperceptive aspect of mind is the perception of the mind of itself as a conscious agent. How is the existence of such a conscious agent established in the mind which is nothing but the composition of some *jad*, insentient, impressions or ideas? It is due

to the fact that those impressions, although *jad*, are receiving the reflection of the all-conscious self, and hence can take the position of a judge to determine the ways of work in this world. As is the case with the people of this world, that some of them take the position of judges and rulers owing to their being possessed of pure and transcendental intellect, and some of them submit to those rulers and judges on account of their being less intellectual as they are placed in the position of the ruled and judged, so in the kingdom of the mind peopled, as if, by their impressions, some of them take the position of rulers and judges owing to their being pure and transparent and hence powerful, and some of them are subjected to them for their impurities and weakness to be ruled and judged by them. Good impressions are the rulers and judges, and the bad ones are their subjects to be ruled and judged. These good impressions are the outcome of good works and the bad ones are of the bad works done in the past as well as in the present life. The rulers and the ruled, the judges and the judged, the punisher and the punished all pertain to the mind-kingdom which is the real kingdom, while the outer-kingdom of this outer world is merely an outer garment of it. Now

how to detect the differences of *Maya* ? only by remembering the harassment received from her in the present birth, as well as by judging the impressions stored up in the mind of their distinctive nature, as to why they are terrified at misery, and triumphant at happiness. This is why these impressions—living impressions as they have become now, owing to their having received the reflection of the all conscious self upon them—have been undergoing the hardship and harassment of *Maya* from the numerous births undertaken through their own folly since the time immemorial.

The vital question is to be raised here as to who is liable to the births and deaths undergone since the time without beginning,

Births and Deaths *anādi kāl* ? Paramatma the Absolute is *aja*, uncreated and hence immortal, exempt from death. Why has he been immortal ? because he is the cause and not the manifestation, he is *kāran* and not the *kārya*. Death is a great change. Manifestation is liable to be changed, but so is not the root cause. Why ? because, if the cause is admitted to be liable to change along with the change of its manifestation, then this changeable universe should be taken for granted to have come into existence

without nothing as its cause. Why, because the creator and the created, the cause and the effect, *kāran* and *kārya*, nonmenon and phenomenon both cannot be of the same characteristics. If the cause is liable to destruction or change, like or along with its manifestation, then both are to be assumed to have come into existence out of nothing as its root, which is merely an anomalous assumption. The *jivatma* is liable to births and deaths, and this *jivatma* is nothing but the collection of these impressions, with the reflection of the self taken together. These impressions themselves being false, their composition is also false, and the reflection it receives from the self is liable to change and hence *asat*, false ; because anything liable to change is *asat*. This reflection commences and terminates, and casts and withdraws at times. Its casting and commencing is life, *i.e.* the being of the *jivatma*, and terminating and withdrawing is death. So *jivatma* is a false entity undergoing births and deaths from the time immemorial. The bondage and the *mokṣha* or salvation are the questions of this false entity, the *jivatma* which is *anadi*, without beginning but not eternal like the *Paramatma*, the Absolute. Both of them are without beginning, but the *jivatma* is not eternal like *Paramatma*, because

jivatma is a *mayic* entity. *Maya* is *anadi* but not always eternal, so far one's individual entity is concerned. *Maya* has been exemplified as darkness, and Truth as light. Light is *anadi*, without beginning and eternal, but darkness although *anadi* and eternal both, is yet distinct from light in respect of the fact that whenever and wherever any particular light or lights are lit up, darkness at once ceases to exist there. Hence *jivatma's* eternity is again questioned like that of *maya* or darkness. Darkness exists not positively like light, but negatively like its own false entity. It can hold its position when and where quite alone, but ceases to exist before light and disappears from it at once. Thus "the eternities"—the eternal reality or truth—is questioned of *maya*. *Jivatma* is nothing but a *mayic* entity. *Maya* like darkness although *anadi* and eternal like the Absolute, yet "the eternities"—the eternal reality or truth—is questioned of it because of the fact that it cannot hold its existence, as it is negative and false, before the presence of Truth, so far as any individual question is concerned. How is it possible? The darkness of the whole universe cannot be dispelled at any rate by any means, because it has filled up the entire and eternal space. But where there is a light or lights as

that of the sun or other luminous bodies, it at once disappears from there and ceases to exist before them. So the *maya* holding its negative existence, false and fatuous, cannot stick to the existence before one holding a bright light of Truth in his hand, and seated firmly in discrimination. As darkness appears and prevails before itself, and disappears and is dispelled from light which has its opposite, positive existence, so *Maya* appears before the ignorant and befools them with her false fatuity, but disappears from the presence of the wise, and fails to create any fatuous impression upon them. In short *Maya* displays her deceitful dexterities before the ignorant, the curiosity mongers, but totally fails to do so before the wise who are discriminative and detective of her endless tricks. In another word *Maya* pertains to the imaginative aspect of mind where she finds a jewelled throne to sit on, and gracing it she laughs in her sleeve. But when she is given any plain seat of discrimination in the mind, she begins to laugh on the wrong side of her mouth, is made to feel disappointment or sorrow, specially after boasting. *Maya* holds her position fast in the hallucinative aspect of mind but loses her hold in its discriminative aspect.

Now take the position again of the *jivatma*

to be illustrated elaborately in its connection with *maya*. Entity of *jivatma* is as false and fituous as that of *maya*. It is productive of immensely imaginative aspect of mind, falling to the category of *maya*. Where there is no hallucination there is no *maya*, no *jivatma*, but where there is hallucination there is *jivatma*. Again where there is discrimination there is no *jivatma*. To the wise and discriminators, *jivatma* does not exist at all, and disappears like necromancer's performances. To the ignorant, the hallucinators it holds its existence fast. *Jivatma* is false like *maya*. Why? because its bases are false. What are the bases of *jivatma*? The impressions—ideas are collected since the *anadi-kal*, time without beginning, and this collective mass of these impressions or ideas, or more plainly speaking the *vasanas*—desires latent, with the reflection of the Absolute made on them taken together is *jivatma*. Here it should be mentioned that although impressions fall to the category of *vasanas* latent, yet they are somewhat distinct from them. *Vasanas* are the eager desires for enjoying or occupying certain pleasurable objects of this world, while the impressions are the latent *smritis* or remembrances of the past deeds good or bad, pleasant or

painful, done during the present life-time as well as in the numerous previous births.

A puzzling and serious question is raised here, and it is this that if the gathering of the impressions are constantly made in births after births taken, and by actions after actions done by the *jivas* since the *anadi-kal*, and are constantly enlivened and exhilarated under the reflection of the Absolute, then these impressions should grow in magnitude, greatness, power, and size gradually, and hence the body, *kalebar*, of the collective mass of those impressions should be magnified. It is not so, why? because these impressions or ideas although *jad* or false owing to their being liable to constant changes under the influence or variance of time-space-condition, yet they are not like gross objects of this world. They are without length, breadth and thickness like the points, and not like the gross objects which are possessed of those qualities. One point or a hundred points or a thousand points or a million points are equally incapable of growing itself or themselves in magnitude, in size or extent, *i. e.* a point with an additional million points cannot produce any greater length, breadth or thickness to it. Why? because anything, itself without length, breadth or thickness cannot grow

larger than before in size and extent with the addition of a million like it. The numerical consideration is only made of a gross object or a concrete thing, but not of a subtle or abstract notion. The magnitude in size or extent is necessary to be considered of a concrete thing and not of a subtle or abstract notion. It requires a little elaboration. Take the example of a red rose. A red rose is a concrete notion, and its number and magnitude are to be considered, there may be one rose or thousands of them, and there may be a small red rose or big thousands of them. Now turn towards its abstract side. The red colour is an abstract notion, so the redness of the red rose cannot be counted, as one, two or three, or its magnitude cannot be measured as small or big in size. Now what is a notion? It is nothing but the art of forming a conception in the mind of the various marks or qualities of an object. Take a broader example again. These impressions are somewhat akin to light, so far its voidance of thickness is concerned. If one million of lights are refracted by means of a lens or lenses upon a certain spot on a wall, no thickness of any conceivable measurement is produced there. Besides this these impressions themselves are subtle natural tendencies of the gross desires

for the gross pleasures of this world; and these subtle tendencies form one common nature, too subtle to be conceived by ordinary brains. Only this unconceivable nature is kept at death casting aside all the gross ideas or desires behind. Now this subtle nature formed and kept since the *anadi-kal* is called the *anadi-prakriti*—eternal nature, on which is built up the present or the next *jaivic* or individualistic existence of a *jiva*, which is always varying in names, forms, characters and capacities according to environments, and addition and contraction of the favourable or unfavourable circumstances as befallen him, in congruence to the nature of the impressions; formed or kept behind at death of the so called *jivatma* in its previous existence or existences. These impressions are the mere different conceptions of the mind, and these conceptions, although sometimes remembered and sometimes forgotten in the course of a great length of time, or numerous births, are capable of leaving their subtle nature behind, to be stocked for their future existences; as these are being built upon it after every time of their death and on taking their new birth rotatingly, continuing this rotation of births and deaths till his time arrives for his salvation.

Now it should be mentioned and remembered here that although births and deaths, or life and death has a rotative continuedness, yet there is some distinction between the nature of birth and that of death, which distinction exists just in the same way as that of the other pairs of opposites described above so elaborately, *i.e.* light and darkness (gross), mind and self, and *maya* and the Absolute (subtle) What peculiarities have you found in the description of these pairs of opposites (gross and subtle)? In every pair of opposites you will find that though both the opposites appertain to the same pair, yet the positive opposite of every pair is distinct from its negative one, in respect of the latter's disappearance from the presence of the former When a light is lit up, darkness is dispelled When the Truth is secured or realised, *maya* disappears. When the self is revealed mind ceases to exist. Then what about birth and death? Birth is positive and death is negative opposite of the same pair Birth is the causeway to death, and death is the causeway to birth This general rotative motion is only for the ordinary run of men, and not for the wise at all How is it possible? When a wise man has taken his present birth, he is bound by law to meet his death only once for

all, but he will no more allow the wheel of birth and death to rotate on're and again. Death being the negative existence of the same pair of opposites of birth and death, cuts its cōnnection with birth, or disappears from the presence of birth or life, when the proper method of discrimination is adopted.

What is the method of discrimination? *Jivatma* is subjected to and crushed by the wheel of birth and death, and the *jivatma* itself is nothing but a composition of the *abhasa tanya*, reflected self, and its receptacle, the subtle nature, formed and left behind of the impressions at the time of death on which his present illusory existence has been built up. Now this subtle nature called *sukshma pralīti*, of these impressions, together with the reflection of the effulgent and eternal self made upon it, forms the whole of the existence of *jivatma*. Now make an analysis of the *jivatma*. It is nothing but a compound entity or thing, a *mishra vastu*. This *jivatma* is not a fundamental or radical entity or thing. It is false altogether owing to its having a compound entity, and not a fundamental entity. It is not an elementary entity. So the *jivatma* is *asat*, false, because anything compounded or composed is liable to dissolution, and anything dissoluble

cannot but be an *asat* or false one. *Asat* appears and disappears, combines or is compounded, only to be ultimately dissolved into nothing. Why nothing? because anything compounded is liable to be dissolved into parts, both parts and whole are things, while compounded is whole and while dissolved are parts. But in the case of the *jivatma* all kinds of comparisons and exemplifications are not applicable or suitable in all respects. these examples are one sided, *aikadesh* k. Any gross thing is liable to dissolution owing to its being combined or compounded as an existence, and when dissolved retains its existence as parts although not as a whole, but *jivatma* is a false entity, an *asat vastu*, a composition of the collective mass of the impressions, and the reflection of the self combined together. Now the reflection of light is not light itself, though somewhat lightable as it apparently seems to be. So the reflection of the self is not the self itself, though it is somewhat conscious as it seems to be. In one word the self is effulgent, eternal, and all conscious, while its reflection is gloomy, transient, and very little conscious.

The self is to be exemplified with the great sun, while its reflection with the star gleam. this is why a *jivatma* is so powerless in comparison

with the *Paramatma*. These star-gleam like reflections made upon the false sheets of impressions, made of the false objects, form the whole of the *jivatmas* and they themselves are necessarily false. So a false thing or entity must be dissolved into nothing. Take the example of milk, to have a clear conception of this analytical wisdom. When milk remains in its true state of combination of all its ingredients, it is very tempting and palatable, but when it is dissolved into its several obnoxious ingredients as flesh, blood, water, sugar and many others, by any chemical experiment, it will at once lose its capacity to tempt men, and its temptableness and palatableness will at once vanish away like necromancer's performances. The charms are produced from the combination, and are lost by the dissolution of a thing in this world. See the power of the analytical wisdom which divulges the vanity or falsehood of a thing or an entity living or *jad*, sentient or insentient. Before a man who is endowed with this sort of analytical wisdom, the false entity of the *jivatma* vanishes away like necromancer's performances. Why? because the entity of *jivatma* is illusory or *mayic*, owing to its being subjected to combination now and dissolution then of its

different elements and materials, namely, self's false reflection and the subtle nature formed of the different kinds of impressions, good or bad, gathered since the time immemorial from births after births, and actions after actions in this world, which is a great stage for a comedy of hallucination of *maja*, into which whoever enters will at once be caught by the meshes of *maya*, forgetting himself altogether and knowing not what he is doing, and what for he is bewildered to such an extent under the hallucination of direction that he cannot be set at ease and his life, a so called entity of vanity, becomes unbearable a burden for him.

See how the theory that everything has a pair of opposites is suitably applied here in respect of the *Paramatma* and *jivatma*. These two *atma's*—the individual and the universal consciousness—are nothing but the two opposites of the same pair. One is positive real, immortal, all conscious, all powerful, and all knowing, and the other is negative, false, mortal not only not conscious but self-oblivious quite powerless, and not knowing anything of these blemishes *jivatma's* false vanities are quite natural to it. As in the case of all other pairs of opposites that all the negative sides or opposites are false and powerless

in the presence of the positive ones, but very powerful in displaying their false vanities before the presence of the befooled *jivas*, as the dull-headed students addicted to playing are very cheerful and active in the play-ground but dumb and mute in the college room where they become bewildered when science and philosophy are taught to them, *jivatma* has no real entity at all, not any real power; what it apparently possesses are nothing but false vanities, false playing and false shows.

Jivatvas, individuality itself is nothing but a phantasmagoria producing simply illusive images

Jivatwa— after images, befooled and
How to get bewildering others, *i. e.* other false
rid of. images like itself, like the play-

addicted people amusing others addicted to playing. As the play-addicted people are no longer of any use or worth to a man free from the addiction of playing, in spite of their great skilfulness in displaying their dexterities in the play-ground, so these befooled *jivatmas*, most of whom are boastful of their being intellectual giants, but in reality who are spiritual dwarfs, and who know not of their spiritual dwarfishness, are no longer of any use or importance to a wise man who is free from any addiction to the play in this grand stage

of the comedy of errors of *maya*, i. e. this world of illusion.

Now two very important questions will arise as to how to get rid of this false *jivattwa*, individuality, and bewitching *digbhranti*—the hallucination of direction. These two are analogous questions, because hallucinations are the main characteristics of an individuality, and *bhranti* is the main *dharma* of *jivattwa*. Why? because this world is a grand stage of *maya* to play the comedy of hallucination, all the *jivas* engaged here—some as actors and some as spectators—are equally befooled and bewildered within the bewitching boundary of the stage of *maya* to make the comedy of errors complete. Both the actors and the spectators are equally hallucinative here, without knowing it as a fact that this world—*samsara* is nothing but a grand logerdemain. Here the actors and the spectators both are equally moved and excited in their mood. Both playgoers and playactors are equally hallucinated here. Then where is the remedy to get rid of this hallucination, if it is the main characteristic of the *jivas*, equally engendering false belief upon the actors and the spectators who are engaged by *maya* in this stage of comedy of errors? So they are bound to be prone to the

self obliviscence. They have forgotten themselves altogether at the instigation of *maya*, with the bewitching charms of the legerdeman. Then where is the remedy? Make a vigorous search in various directions, and try to find out any one—there must be one or two at least who will be found in a quite indifferent mood, seated anywhere in the legerdeman, sometimes with his face hung downwards, pondering and brooding seriously over the unreality of the legerdeman, or sometimes with his face raised upwards for the solution of this intricate problem, as if he wants to solve it through the *decision recorded in the grand firmament*, and tries to decipher the obscure and illegible writing. Why illegible and obscure? because the atmosphere is shrouded with the fog of *maya* and is darkened with the fog smokes everywhere. Get on to him, this grave natured and grave faced saint, and be cheered up with his inspired talks about the detection and recognition of the *maya's* bewitching charms and befooling influence, causing great delusion in ascertaining the direction towards the repositories of the saints outside the boundaries of the legerdeman of *maya*, and hark the shouts of the saints—*nahajanas* yonder, constantly shouting for giving alarm for rescuing yourself from

being caught in the meshes of *Maya* again.

A lazy questioner will ask, "Where are such saints to be found, and where are their shouts to be heard of?" A diligent searcher

Obstacles. will always get them and hear their shouts of encouragement. "How far do they live and where?" asks the questioner again. They are to be found shortly and in a near place if you are earnest in seeking them; but if you are only a lazy questioner, and procrastination is the only characteristic of your entity, your achievement of success in this direction will be removed to a great distance. If you do not like to move about in search of such saints, you can sit calm and quiet in your own place and devote your precious time—precious because you are devotedly engaged by *Maya* in her stage of legerdemain—in pondering over the idea if the visible and phenomenal world, with its changefulness, transitoriness, and delusiveness, is real or not. You cannot sit for a while calm in this way brooding over this grandest idea, without having any company of your four friends or habits you have been addicted to since your youth; for these four friends or habits are the mainstays of *Maya* in obstructing your way to the meditation upon this grand idea, and will not allow you in any

way to inour the true meditative habit.

These are the worst friends or habits made or incurred by the beloved of the *Maya*. The four

Four Bad
Habits.

habits are oddiction to intoxication, addiction to miscellaneous talking, addiction to playing, and oddiction to novel reading. All these four habits, although very sweet apparently, are terrible in the long run, as they undermine the main structure of your spiritual existence or enterprise. The beloved paupers of *Maya* are so besotted and bewitched by her that they think themselves quite right in their addictedness to these worst habits, and consider themselves to be very good men in contracting the friendship with such formidable foes. One of these foes must always accompany you wherever you sit or go, or will follow you like a shadow any time and anywhere. A man who can give up these habits altogether, may be seated calm and quiet for brooding over or contemplating upon this grandest idea about the unreality of this world. These worst habits are the spies of *Maya* as they dog all her creatures anywhere and at all times. They have been ingrained and deep-rooted in the system of a man in such a way that he is quite overcome by their influence, and he has no chance in his present

false existence to give them up for working out his own salvation from the harassment of *Maya* arising out of *digbhranti*—direction-hallucination.

Here something may be said about the effect and after-effect of these habits. Addiction to intoxication or any sort of smoking is the worst of these habits. It always makes a man case-loving, and distracts his thoughts from spiritual disposition to outward vain objects and vain talks of this vain and inglorious world. Secondly, it makes the mind and temper irritative and peevish with the consequent effect of giddiness of the head, strong head-ache, and sometimes insanity in the long run.

The habit of miscellaneous talking destroys the soundness of mind and its perceptive faculty for grasping the higher truths of life. It dissuades the tendency of mind from endeavouring to attain the real truth. It binds a man tightly to the *byavaháric jagat* or the world of relativity, and allows him no time to think over the grand problem if this world is real or not. It makes his thoughts wander in the sphere of imagination, and leads him to a world of falsehood, and compels him to tend and cling to the worldly pleasures and to be a devoted slave to *Maya*.

As to the habit of playing, it makes the *mayic jivas* very acute in forgetting themselves. In the time of playing the players forget themselves altogether without caring to know if they are safe or in peril. They then act like mad men. Their mental excitement and irritated temper make them almost insane for a time, which when repeated often make them so forgetful of their true entities that that wilful forgetfulness simply makes them foolish (spiritually), and binds them tightly to the servitude of *Maya*; because it is self-forgetfulness that makes a *jiva* beloved and faithful to her. Men who are beset with the self-oblivion cannot create any tendency in their mind, and gradually lose the faculty of it for cultivating the spiritual development, not to speak of becoming a saint and working out their salvation. 'Salvation' this very word will give them fright altogether.

Lastly, the habit of novel reading affects the moral sense of a constant reader of novels to such an extent that it beggars description. It makes the mind imaginative and move in the world of hallucinative thoughts. The reader of novels forgets himself for the time being and loves to identify himself with the hero or the heroine which all are nothing but phantasms and

creations of out-going minds. The plots of the novels are really traps for outgoing minds to be caught and bound tightly by *Maya*. Novels are mostly full of expressions and illustrations of lustful love between men and women; so they make their readers licentious and lustful which degrades them to beastly life and drive them to the indulgence of beastly passions.

Lust is natural to men, but indulgence in it brings them down from any higher plane and binds them tightly to the stake of
 " " Last. *Maya* like goats—the boasts of passion—only to be ultimately slaughtered in the altar of *Maya*. This lust-carnality is the root-cause of the wheel of birth and death to roll forward in this mortal land of *Maya*. This lust is the root-cause of all the evils wrought by *Maya's* pet paupers. This lust is the biggest giant-spy of *Maya*, too powerful and formidable a foe to be vanquished by any man in this world. This lust is hellish and leads its victims to hell. This big giant-spy obstructs every one of this world his way to a higher plane where its inhabitants are supposed to be in the enjoyment of eternal peace and bliss. This carnal desire remains unsatisfied and smoulders the core of the heart of a man who while living suffers hellish torment. Now the

novels are full of ballelujahs of this diabolical and dreadful enemy of mankind, which always puts unsurmountable barriers in the way of their spiritual evolution. A novel reader cannot entertain or accommodate any grave or spiritual thought or any lofty idea in his mind, because constant reading of them makes him lustful and for this unsatiable carnal desire his mind is always engaged in searching in various directions the opportunities for their gratification. Here again his free opportunities are barred by the king's law, and hence he is obliged to turn his attention again to the same kind of novel, in which he will find a little satisfaction for handling them roughly and repeatedly in search of better and more elaborate expressions and illustrations of the lustful love, only to excite more his carnal appetite, which will ultimately lead him to hell fire, because hell-fire must be the goal of a hell-horn one and it must burn his living heart.

Avoidance of attraction of these four powerful foes and freedom from the depredatory attacks of these free-booters, and a
 —Sāṅga
 —Priya : determined will, not to associate
 and Apriya. any longer with these formidable
 foes, who are foolishly taken to be the intimate
 friends, are the ways to deep meditation on the

lostiest problem of human life,—if this world is real or unreal. Constant contact with one who is free from all these devilish habits since his birth is very helpful to the seeker after Truth, or to one who is struggling for avoiding these habits. One in a lac will be found free from intoxication, miscellaneous talking, playing and novel reading since his birth. One thing should be remembered or mentioned here that a man who has lately relinquished these bad habits under the pressure of adverse circumstances or strict injunctions from certain powerful man should not be trusted, because these habits, chiefly the habit of miscellaneous talking, are so deeply rooted and ingrained in the system of men that they are very difficult to be overcome and shunned, and their shunners are again liable to fall victim to them when favourable opportunities will arise, for then their latent impressions, temporarily bidden and suppressed in their nature, will be brought to the surface again.

A discriminator of good and evil effect of any habit or habits will not even for a while permit himself to incur any one of these four habits. He must discriminate between *priya* and *apriya* *sangas*—good and evil associations, also between *atma* and *anatma*—pertaining to self and

not-self. Who is a good associate? Whose association is favourable and whose is unfavourable? A man who always talks, if he talks at all, about the means of attaining the self is a good associate. If he makes any research for any thing at all, he will do so only for the self. If he wants to seek for anything desirable; if he has any desire at all, he will do so for the self, the only extinguisher of the flames of all sorts of desires. If he wants to discuss anything, if he likes to do so at all, his subjects of discussion will be the characteristics, effulgence and exaltedness of the eternal self. If he thinks of anything, if he cannot but think of anything at all, if he cannot restrain his thoughts and the fluctuations of his mind, he will think of the greatness of the self and will direct his thoughts and fluctuations of his mind, when they are found quite unrestrainable, to roll on forward to be engaged in pondering over the solution of the problem of the self. It is the mind that speaks; mouth is the instrument with an opening for allowing the speech to go off. So mind should be restrained instead of the mouth. When mind is restrained mouth is restrained as well, but mouth may be stopped and mind may go on imagining thousand talks. Constant pondering over the self is greatly

helpful in restraining the fluctuations of mind, the after and ultimate effect of which will be to incur a good and steady habit not to talk much or miscellaneously.

How to restrain the fluctuations of mind which is naturally and constantly tending and clinging to the world of name and form—to *nāma-rupātma jagat*? Here it will not be out of the way to mention that this is the cause for which the self has been admitted as nameless and formless—*nāma-rupa vibhajjita*. How? You know that the self and the universe are the two opposites of the same pair like those mentioned above. The self is positive and the universe is negative. Why? For the self is the cause, *kāraṇa*, and the universe is the effect, manifestation or *kārya*. *Kāraṇa* is *sat* and *kārya* is *asat*. Both the cause and the effect, positive and negative cannot be of the same characteristics. When the universe presents itself to us with its name and form, its positive opposite, the self, must be nameless and formless. When the universe is perceptible, the self is imperceptible. When the universe is contemplable, the self is not contemplable. Such is the distinction between the *nāma-rupātma jagat* and the self. Now constant contact with one who is *ātma*, i. e. always in the habit of talking

and thinking over *ātma-tattva*, the solution of the problems of the self, and holding constant and prolonged discussions on the essential nature of the self, is a great help for the restraint of mind from its tendency to tend or cling to the outward object, and so one should shun the company of one who is *anātmīya*, i.e. always in the habit of much miscellaneous talking, novel reading and addiction to intoxication and playing. The former one is *prīya-saṅga* and the latter one is *apriya-saṅga*, favourable and unfavourable associations respectively. ॐ ।

Now the question will arise as to whether a man free from these four bad habits is a wise *Mumukṣha* man. There may be some men who *twa* are free from these habits but who are not wise at all. Illustrations given above of these bad habits, pointing out their mischievousness to the spiritual evolution of a man, are not denotative of the assertion that absence of those habits is the only way for self-realisation. These habits are, indeed, great obstacles for attaining the goal of life, but a man must have an intense craving for working out his salvation, *mumukṣhātva* is an essential condition for it. He must be a man of *sattva-guṇa*, with an intuitive faculty for grasping the truth of the self. Now

it should be said here, as a positive precaution, that if any one is a truly *mumukshu*, desirous of salvation, and capable of grasping the highest truth of the self being possessed of the intuitive faculty, he will not be able to proceed onward to the direction of his attaining salvation, with these four bad habits, if foolishly incurred by and accompanied with him, like a man—a good swimmer, making a futile attempt for swimming across a river, with a load of four big stones tied up round his neck. A man must be skilled in the art of swimming as well as free from any burden on his person for swimming across a river, otherwise he is doomed to be drowned. On the other-hand a man who does not know how to swim cannot swim across a river although he may not have any burden on his person; if he makes any futile attempt, he also will be doomed to be drowned. A man must have intuitive faculty to grasp the highest truth of the self, as well as a determined will not to incur any such dreadful habit. If he is already a victim to them, he is to take sufficient will-force to relinquish them at once, if he is really desirous of working out his own salvation. These bad habits are really very ruinous to the spiritual life, although they are apparently considered to be quite insignificant matters by

those who have already incurred them out of their own folly, and now make many lame excuses and futile attempts to prove by their false arguments that they are not blamable at all, because they are not the least injurious to their social and moral life, and because their societies do not object to those habits which are permissible by the respective societies they belong to. It is a pity that indulgence in them have become a part of, as is considered by many, innocent modern etiquette. They are the real characteristics of the easy-going and ease-loving people of our country, without knowing that these are merely the comfortable badges of their hands and feet by the crafty spies of *Maya* for benumbing them of their power of determination for the stoppage of the wheel of birth and death. Reckless and forgetful of their gradual benumbedness of the spiritual determination, owing to these indolent habits, these people habituated with them, cannot have any idea that they should strive for a better plane than their present one, which they deem to be of great comfort and pleasure.

Now what about wealth and woman*—the greatest spies of *Maya*, and what are they in comparison with the aforesaid habits—*Maya's*

* Vide, *The Soul Problem and Maya* p. —104.

crafty spies. A woman is an extremely natural necessity for a man holding his earthly existence, and so a man for a woman. Both of them are the two opposites of the same pair—man being positive and woman negative. They are two separate but inseparable entities, inter-dependent, inter-mingled and inter allied. Their union is the will of God and hence sanctioned by Nature; their separation is unnatural and against the will of God. His will is the Nature's law and power. Their union is the abidance of the law of preservation, and their separation is the supportance of the law of destruction; and these two laws are the statutory laws enacted by the will of God or power of Nature; they are not customary laws or laws of use and wont, that a man can easily and whimsically break it at will. Why? A man is easily capable of breaking his customary or social laws, if he goes out of the boundary of his society, and can escape from its clutches, and is not to be caught by them again. But where is the place of safety for a man to go to, from the clutches of Nature? Violators of the nature's law have no place anywhere in this world to find a safe custody where there is no Nature's law in force at all. Man

being a part parcel of Nature his power, is too feeble to withstand the mighty power of Nature, which is otherwise called the will-power of God.

Why is a man's power so feeble and Nature's so mighty ? The answer is simple : it is because man's power is a gifted one ; it is gifted by Nature to him as he is a part and parcel to her. How can a part gain the power of the whole of the same thing ? It must have very small power from the whole of which it is a very little part, according to its proportion. Beside, this anything gifted is of little value and is short-lived and transitory ; and anything powerful by itself and not by any gift is all-powerful and everlasting, commonly called eternal. This is why a man, himself being a gifted one from Nature, is so feeble and short-lived in his earthly existence. He is to live upon the favour of Nature in all respects. He is merely a favour-seeker or a pauper to the mighty power. The gift made by the favour of Nature cannot be everlasting.

What about wealth—the other spy of *Maya*, and what is it in comparison with the aforesaid four bad habits ? Wealth is also a natural necessity to a man for the up-keep of his corporeal existence. Parting with it is to part with his own

bodily existence. Except under certain peculiar circumstances, wealth is as necessary as a man's own body to hold his existence in this earth. An ascetic life can be lived without keeping any purse with him, but he must have a purse-bearer with whom arrangement of his subsistence is to be made. Even the mendicant orders, begging from door to door, have their small purse-bearers in all the houses from which they receive their alms. They receive their necessities of life from the people out of favour when their destitution is shown and proved, and hence their obligation in the shape of the purse is left with the alms-givers. Some receive their necessities from the people out of respect, when their asceticism is proved well before them.

Both wealth and woman are equally essentially necessary for the up-keep of the earthly existences of men. These two are their extreme natural necessities for maintaining their corporal existences. This is why the struggling and staggering are so severe in this world for possessing them. These two are natural necessities, while the aforesaid four bad habits are artificial ones contracted by men who are void of spiritual aspirations since their youth. No doubt all these six are spies of *Maya* of whom wealth and woman

are the two mainstays, the arch-enemies, arch-traitors and arch-images, directly employed by *Maya* herself to bind her creatures to her stake to be slaughtered before her altar. This is why goddesses are worshipped and sacrifices of animals and sometimes of human beings are offered (now the cruel custom of human sacrifice has been stopped by king's law), only to symbolise *Maya* and her creatures as feeble and powerless as goats and other dumb and mute animals. The symbolisers selected the harmless, inoffensive and innocent animals like goat and sheep instead of the ferocious, pernicious and very mighty-*mahábalas*—hoasts of prey like lion, tiger and bear only to exhibit with pomp and show the exact nature of the slaughter of the feeble and powerless creatures of *Maya* before her altar, by way of symbolising first *Maya* herself as goddess *Kali*—the symbolical darkness—then her cruel action of slaughtering her creatures before her altar. (Lord Buddha was called in the Buddhist scriptures as a *Mahábala*—very mighty—because of his great strength and will-force to conquer *Már—maya*. The great saints of the Buddhist orders still now-a-days are addressed *mahábalas*).

The other four bad habits are sub-ordinate spies employed by those two main spies, wealth

and woman These four bad habits being artificially contracted are easily liable to be shunned up, if a little mental strength is acquired and retained A man free from these bad habits, with an intuitive faculty for grasping the highest Truth and a strong determined will for attaining that Truth, is sure to work out his salvation in his present birth

Here something more should be said about the mania for wealth and woman of the creatures of *Maya*, in comparison with the aforesaid four bad habits, because very little has been said of the connection existing between these two common sects of spies of *Maya*, viz. the sect of wealth and woman and the sect of these four bad habits I have already said much about them, now I shall say something more only about wealth and woman These two are natural necessities for mankind but these four habits are artificial ones for them and are now very difficult to be shunned by them However, they can be shunned up when strong determined will is used but wealth and woman are their right and left hands, if they are maimed, their walking in the world will be very difficult and their maimedness will surely drive them to wretchedness and mendicancy

Our ancient *Rishis* used to keep both these two natural necessities, but enjoyed them in a very moderate and plain way. They used to keep them as extreme natural necessities, but were always very cautious for the avoidance of any mania after them. They entertained no mania after wealth and woman in the least degree, though they kept them as the last resource for maintaining their earthly existence. They used to keep them just as a far sighted man keeps some poison pills always with him to be used as the last remedy for saving his life in case of a severe attack from a fatal disease. They kept them and used them as the barest necessities of life, and never at all as objects of luxury. They used them when they could not do without them, but used to do so when their patience had exceeded.

These two natural necessities are both preservative and destructive, like fire the proper use of which is preservative but ill use destructive. The wise and the knowers of Truth, the *jnanis* and *tattva darshis*, were experts in the use of these two fires. Lots of people are being accidentally and sometimes wilfully burned down into the fire, yet the people of this world cannot quit the use of fire, it is so essentially necessary

for their earthly existence. These experts were the proper preceptors for the ordinary run of men in this world to teach them how to use these two fires properly. They were the knowers of Truth and *Maya* both. They used both wealth and woman, but in a very expert way, and they found them as the means or channels through which they directed themselves to the seat of the union of *Maya* and Truth. They should not or cannot be shunned up, but their moderate use is quite helpful in the direction in which the seat of the union of soul and *Maya* is to be sought for. Indulgence to and mania after them are ruinous to spiritual life, but moderation and restraint in their use are the best resourcefulness for the attainment of Truth, the Absolute. Unless the ordinary run of men are placed under the preception of these experts—the wise and the knowers of Truth—they are doomed to be ruined in their rashness and abruptness in their futile attempt to attain the goal of life, the Absolute. These hasty and inconsiderate people, the *hathakaris*, are very likely or surely to be dragged again down into the enclosure of legerdemain of *Maya* by her two spies, wealth and woman, and sometimes these run-a-ways are bound again to the stockade of *Maya* more tightly than before.

Rashness and hastiness of these run-a-ways are sometimes due to their inconsiderateness, and

Popularity. sometimes to their morbid craving

for popularity, the temptation

of which is so strong in their mind that they do not care to commit suicide by flinging themselves into the blazing fire. This weapon of popularity is the last resource for *Maya* to drag her creatures or the run-a-ways into the enclosure of the *Maya's* legerdemain. These run-a-ways can go to the gate of salvation, but cannot get into it. They can overcome the attachment of wealth and woman with very great difficulty in their march to the gate of salvation, but behold their wretchedness ; for their temptation for popularity is too strong for them to get into the gate of salvation and as they cannot withstand it and instantly yield to the wishes of the *Maya's* spies, they are thrown back into the enclosure of *Maya's* legerdemain. What are the main reasons for their failure in getting into the gate of salvation ? Only the mighty sages, the *mahdhas* like Buddha or Shankaracharya and others like them are strong enough to tide over the difficulties for checking temptation for popularity. They fail because their power of discrimination is too feeble to judge the worth-

lessness of popularity—*pratishthá*. To lend ears eagerly to the popular criticism is only to allow the whisperings of the evil counsels of *Maya's* spies; and these whisperings are as temptatious to them as the sweetness of the bewitching songs of the Sirens, which are too enehanting to be considered as quite useless and insignificant.

See the influence of the last resource of *Maya*—the desire for popularity. A *mahábala* does not care to cast his glance right and left upon the environments through which his way is made to the gate of salvation. He abandons the idea of popularity from his mind altogether, and looks to it as hog-dung. People's mind can be set at ease if they do not care to lend their ears to popular criticism. These seekers after popularity cannot enjoy sound and peaceful sleep at night lest they should be slandered the following morning by any body. Oh, alas, see how they are, for nothing, slandered by some mischief-mongers whom they strove so hard to please. Invidiousness and malice are the parents of slander and scandal. Nobody can escape from their onslaught. The Creator Himself is not spared from the calumny of the blasphemers.

Two ideas pertaining to the mind are the real destroyers of peace of the same mind-kingdom.

They are the idea of popularity and the idea of comparison about worldly affairs.

Comparison. These two beget all sorts of miseries, annoyances and anxieties that constantly harass the kingdom of mind. Seekers after popularity being morbidly desirous of gaining it are always restless, peaceless, confused and disturbed lest anybody should calumniate them. Their constant endeavour and staggering for the retention of popularity simply causes great annoyance and disturbance in their mind. A man is never a perfect being, he cannot shut up the mouth of the people in general. Idea of comparison practically brings real misery on men. Do not compare yourself that you are equal to any other man; this idea begets rivalry and hostility. Do not compare yourself that you are lower than anybody else; this idea begets invidiousness and malice. Do not compare yourself that you are higher than anybody; this idea begets pride and self-conceit. These two mischievous ideas of popularity and comparison constantly devastate the whole kingdom of mind, and rob it of its treasury of jewels—peacefulness, self-contentment, equilibrium, equanimity, congruity and many other virtues of human mind. When mind-kingdom is set at ease in the

state of equilibrium, reflection of the self is vividly felt on it, without the help of which the self cannot be realised. So for the sake of self-realisation these two mischievous ideas should not be accommodated into the sphere of mind. They should be at once driven away when they will peep out into the kingdom of mind. They are devils and not gods.

See what a great hardship is felt in controlling these two devilish ideas by a social being

Social pride who is born and brought up in the society in congruence to its manners, customs and habits. Since his infancy he has been taught by his parents and relatives how to comport to the society. His life is nothing but a locomotion, moving from place to place, staggering and struggling for competing the society in gaining superiority over others, and carrying delightfully the burden of the same society. These two ideas of popularity and comparison are constantly gaining ground very prominently in the mind kingdom and are being ingrained in the system so deep-rootedly that these social beings are sometimes paralysed and benumbed when they are told or instructed to uproot them. Their social struggle will cease to exist, if these two ideas are to be given up. Their

vanity will vanish, if these two ideas are relinquished. Why? because they are most boastful of carrying the biggest burden of the society. The greater burden of it affords to elate them with the greater pride. Pride is the real foundation on which the society is built or based. A social life without vanity is to them not worth living at all; its very foundation is built upon vanity. On the other hand, vanity wrecks the whole foundation of the spiritual life—life devoted to the search after Truth or the spirit hidden in nature. So a spiritual life is a contrast proposition for the social life, and is almost impossible for the social being to lead it.

The social rules and customs, are so tightly binding upon them that they cannot accommodate any free and natural ideas into the mind that are essentially necessary for the cultivation of the spiritual life. They cannot strive to get out of the society, though ablaze with fire, so tightly they are tied up with its whimsical and groundless rules. They are like small children who know nothing of the fire set on their dwelling house and care not at all to go out of it in order to escape the imminent death. See how these social giants are spiritual babies. When they are told to escape

from the house, ablaze with fire, their mind and intellect—*bi ddhi*—both are paralysed and benumbed, with which they should judge their critical position, imminently endangered by their undue attachment with the society, labouring so hard under the influence and harassment of *Maya*, constantly framing the only rules and regulations for being misguided by the hallucination of direction—*dig bhi ant*

Our ancient *Rishis*, the compilers and authors of the Vedas and Upanishads were householders, but they were not social beings. They kept wealth and women but they were not binding to any social laws. They developed spiritual cultivation to its utmost degree. The philosophies and scriptures left behind by them are the proper directions laid down for searching the unknown Father of the creatures of the world, born of and brought up by the clandestine prostitution of their witch-mother, the *Dian - Má*, the *Maya*,

A lazy questioner will ask the reason why I should repeatedly make mention of *maya* in a book on Self-Realisation. The reasons are given below. *Maya* is very mighty and not like a piece of cotton to be blown away by a snapping of fingers—*turi*. Do you not feel her mighty power

of bewitching and beheading her weak and innocent creatures, as well as her indifference and inability in dealing with the mighty ones, the *mahábalas* like Buddha or Shankara, when they gather great strength in dashing out of the meshes of *Maya*? These mighty souls of great mental strength get out of the strategical manœuvre—*byuhachakra*, of *Maya*, and the ordinary run of men simply sing their hallelujahs but they themselves wander about under the bewitching influence of direction-hallucination, in this globe of phantasm or *golak-dhándá* of *Maya*. They spend their illusory life in arrogance and admiration of their own selves and in blowing their own trumpets without caring to know the future events that await them of their horrible mutilation in the altar of *Maya*.

The symbolisers or worshippers of *Maya* as *Káli* or *Durgá*, as they were far-sighted and wise decided to worship first *Maya* and then the Absolute Truth, and made
 Worship of
 Maya and
 Truth. “wave-offering”—*áratí*—to *Maya*
 with their lamps of wisdom and devotion, while the weak and the ignorant people worship the same *Maya* in a symbolical image as *Káli* and *Durgá* in a barbarous and cruel way of beheading of lower dumb animals like goats, sheep and

buffaloes, which is directly due to their greediness for eating meat, and indirectly to their ignorance of the fact that this horrible and hideous system of worshipping the goddess is nothing but the symbolical scene of the awful operations of *Maya* in dealing with her dull headed creatures the worshippers themselves. Their dullness of intellect and the destitution of wisdom are so perfect that they cannot perceive the pain and agony of the animals when they are cruelly slaughtered before the image of a goddess, but if they offer themselves for the sacrifice and are placed into the stockade to be beheaded there like the innocent dumb animals, they can easily and practically feel the pain and agony of it, and their inordinate standard of devotion towards the goddess may clearly and conspicuously be proved before the eye of the illusory world, besides this they can practically perceive the cruel operations of *Maya*, the awful occurrences of which are daily and constantly experienced by the befooled people of the world. However, our *Rishis*, the great ancient sants and sages of India, used to worship both *Maya* and Truth because Truth cannot be realised so long *Maya* is not detected. How can an owl see the light of the sun unless and until it comes out of its

own owlery and gives up its own owlsh nature which is agreeable and allied with that of darkness and not with that of light? If perchance an owl is forced to come out of its cavity, it fails to bear the bright light of the day, and staggers violently and piteously for again entering into its owlery. Then is there any remedial process to be adopted for an owl to make the light of the day endurable for it? Yes, there is. Catch hold of it in its cavity, drag it out, put it into a cage and place the cage in the courtyard. It will keep silence after staggering severely for some time, and by and by, after a long time the sight of the daylight will be made endurable to it. Thus the owlsh people should be placed under the preception of a wise man who is a detector of the vanity of *Maya*, and constantly and effectively they should be given spiritual instructions for the detection of *Maya's* mighty and magical influence, and ultimately when unreality of this illusive world will be perceived by them, they are free to talk over the reality and eternity of the Absolute Truth.

Until and unless the habit of living under the shadowy shelter of darkness of *maya* is got rid of, a man cannot bear the sight of the glare of the light of Truth. This is why injunctions,

instructions and inspirations were given by our *Rishis* to their followers and disciples for worshipping first *maya*—the negative existence and then the Truth, the positive one. Unless the unreality of the unreal *maya* is conceived, the reality of the real Truth cannot be realised. Negative idea of anything is easy to be comprehended by one who lives in the negative side of that thing. Idea of darkness is much more vivid, than that of the light, to one who is born and brought up in darkness. Hence the vividness of the idea of a child about his parents is more complete through his mother than through his father. The man being born and brought up in *maya*, his capacity and faculty of perception about the existence (laterly when his power of discrimination is developed) and unreality of *maya* are greater than those about the existence (afterwards in the maturity of knowledge) and reality of the Absolute Truth.

Our ancient *Rishis* used to worship both *Maya* and Truth, and had not worshipped Truth alone apart from *Maya*, because they worshipped the whole pair of both the opposite, discriminating very wisely about their separateness and inseparableness. They did so with their transcendental

wisdom, by way of detecting the unreality of *Maya*, realising the reality of Truth, and being greatly delighted with their constant and eternal playful intercourse productive of the great potential power for progenerating this grand but illusory universe. Why illusory? because this universe has been born of and brought into existence by *Maya* with the help of Truth underlying it in a latent and clandestine state. This universe is like a child born of the clandestine prostitution of its lowly mother who is quite visible and lovable to it when its unknown father is nowhere found, although his existence is admitted by every body as an axiomatic truth. This child is brought up in the lap of its mother, hence its idea of her existence is clearer and earlier than that of its unknown father whose existence it will perceive afterwards when its intellect will develop. This sort of child is always called a child of the mother and named after her title. So the *bhaktas* or devotees, in their rudimentary state of knowledge, call themselves *māyer chhela*, mother's son, *i. e.* the son of *Maya*; but when in their maturity of knowledge they perceive the Grand Truth underlying clandestinely their beloved mother *Maya*, though hitherto unknown to them, they begin to brood over the idea,

seriously and earnestly, as to how that clandestine father, Truth is to be found or realised. The *bhaktas* of the advanced stage will only strive for attaining that Truth, because they have enjoyed enough experience and affection of their mother *Maya* proving everytime deceptive and delusive. These *bhaktas* as they are constantly harassed by their *Dāni-Mā*—the witch-mother *Maya*, now turn their attention to seek vigorously their unknown father Truth, to find a peaceful and blissful repository in Him. Constant harassment and deception of *Maya* have now led them to search in various directions the essential nature—*tattva*, of the Absolute Truth. Where are the various directions in which a vigorous search is to be made? There are many indicators of the directions, living or dead, in this world. They left no stone unturned for their future generations. They did everything that could be done for compassing the direction in which the search for the Truth is to be made. But one thing should be mentioned and remembered here that if the compass, the discriminative capacity is lost, owing to the constant contact with the company of the befooled people who are addicted to the aforesaid four bad habits as well as extremely maniacal after wealth and woman,

then every hope for finding the direction in which the Truth should be sought for, will be altogether lost.

Very few amongst these creatures are fit for the search after the Absolute Truth—the clandestine father of the creatures of the world. The real discriminator naturally endowed with intuitive wisdom only can penetrate into the peaceful and blissful repository, where the clandestine father has been seated concealed for the avoidance of the detection by his creatures. Amongst the creatures those who are strongly intuitive can find out the father hidden carefully into the person of the witch-mother. How is it possible? The mother is manifestation and the father is the seed of manifestation. What is it? Take the theory of seed and tree. When a seed is manifested into a tree and the tree is a full grown one, the seed hides itself into the tree and becomes all-pervasive all through the tree. Nowhere in the body of the tree, neither in leaves, nor in roots, nor in the branches, can it be found or is visible; only its existence is in the intuitive mind of the people, and by way of wisdom only it can be revealed to them. The all-pervading existence of the seed in the body of the tree is an axiomatic truth and a self-evident fact and requires no further demons-

tration Thus the clandestine father, the seed of the universe, the cause, *Kóran*, has been hidden and is all-pervasive into the *Daeni* mother—the *Maya*, the universe

What is the way to find out the concealed father spread all through the body of the lewd mother *Maya*? The creatures of *Maya* are hofooled in finding out the father, *Maya* has kept him concealed and will not allow any of her creatures to see him This is why I call her a lewd mother, and the creatures themselves are horn lowd, because they are born of the lowd mother *Maya* All the evil propensities of the creatures of *Maya* are due to the undue indulgence given to them by their lewd mother Why and how? Because she wants to satisfy her curiosity for seeing her creatures now smiling and then sorrowful, now laughing loudly, then bewailing piteously, now destroying others, and then being destroyed by others This is the way of her dealings with her creatures, and this is called *Maya's nitya lila*, playful eternal manifestation "*Ya devi sarbha bhuteshu bhráti rupena samsthita*"—*Chand* This is said of *Maya* and not of the Absolute Truth by the *Rishis* of the *Márkandeya Purán* They worshipped *Maya* and not the Truth *Bhráti* should not

be said to have sprung forth from the Truth, *Bhīṁti* is the offshoot of *Maya* and not of the Truth. The *Rishis* of the *Mārkaṇḍeya Purāṇ* were very wise saints, because they knew how to detect *Maya* first and then to realise the Truth. Unless the tree is known its seed cannot be traced out. Unless *Maya* is detected the Truth cannot be realised. Seed of a tree is to be taken as granted to be existent into the tree by way of grasping an axiomatic truth, and not by way of the visibility of a gross object with the help of the material eyes. So the Truth is to be realised by way of the intuitive and analytical wisdom, and not by way of the relative knowledge—*vyavahāric jñān*—pertaining to *Maya*. The *mayic* knowledge, the intellection cannot reach the Truth. Why? The intellection is the out-come of the sensuous faculty and capacity which are capable of knowing the tree and not its hidden seed. The existence of the seed, hidden in the tree, is a matter for intuition, *anubhāv*, and not of the intellect.

What is intuition? It is the refined aspect of the intellect, *i.e. sattva guṇam*, of the intellect. This is why a less intellectual man, with greater *sattva guṇam* can more easily grasp the Truth than a more intellectual one, without *sattva*

gunam, but stimulated with *rajah gunam*.
 Intollection is ignorance—*bhṛānti*. How? Because
 it is nothing but the collection of experiences,
 recruited from the illusive objects which are
 productive of *bhṛānti*, *ayadnatā*, ignorance.
 Worldly experiences are *bhṛāntis* themselves.
 Intellection is *mayic*, illusory and hence *bhṛānti*.
 Intuition being the refined state of intellect
 tends and clings to the Truth. This is why the
 more intellectual beings are more deluded, more
bhṛānta ignorant, than the ordinary ones. Some-
 times an ordinary man possesses greater intuitive
 faculty than a man of transcendental intellect.

Truth is enshrouded with *Maya*. *Maya* is play-
 ing fast and loose upon Truth, i. e. playing tricks
 upon Him so she always appears
 Symbolisation to have trampled the Truth, only to
 show her power of vanity and defy the authority of
 her creatures to search for the Truth, their clan-
 destine father, saying boastfully that she is all in
 all and there is no necessity for them for the futile
 attempt to search for the Truth underlying
 her, which, she falsely says is neither searchable
 nor obtainable. It is her trick that bewitches
 her creatures, so that they may not endeavour
 to search for their clandestine father, lest
 she should be detected, and her bewitching

influence gone, because she is extremely shy at the sight of her clandestine paramour for her concubinage. Why should they be called paramour and concubine and not husband and wife? Because they had never been wedded like a man and a woman in the society, according to the social or statutory laws. This is why the worship of *Kālī* and *Shiva* had been introduced in our *Shāstras*—scriptures. These two goddess and god are suitable symbols of *Maya* and Truth. *Maya* being apparently more predominant than Truth has been symbolised as *Kālī*, and made standing on the bosom of the god *Shiva*; but afterwards in the maturity of knowledge, the *Rishis* or symbolisers understood their mistake, when Truth was realised, for overweighing the power of *Maya*, and symbolised her head as being hung down and the tongue turned out, as if in great shame for having trampled down the lord of her clandestine love. There are also other reasons for having made *Kālī's* big tongue turned out of the mouth. Our ancient Vedic *Rishis* were practically fire-worshippers. They used to call fire as being *sapta jibha* or seven-tongued, i. e. fire had been said to have seven-tongues or flames, and every flame of fire was symbolised to be a goddess who was worshipped by them while they were

seated by the side of the blazing sacrificial fire. The first flame was symbolised and denominated to be *Kali*, the second *Kāḍhī*, the third *Manojavā*, the fourth *Sulohitā*, the fifth *Sudhūmāvarṇā*, the sixth, *Sphulinginī*, and the seventh *Vishvāmīrūpānī*. These seven flames of fire were symbolised and imagined to be the seven female deities, and were denominated female names, while the fire itself, from which the seven flames issue forth, were symbolised and imagined to be a male deity as *Agni-Deva* or Fire-God. Why? How a nice symbolisation it is! The flames of fire are gaseous and hence they are of dark complexion and suitably symbolised to be the dark goddess *Kālī*. All the seven goddesses, the symbolised seven flames, are of dark complexion, while their origin *Agni-Deva*, the Fire God is of white complexion. These *Rishis*, wise and efficient as they were, had used to worship both *Maya* and the Truth in the symbolical form of fire as Truth, and its seven flames as *Maya's* seven forms. Sometimes they imagined and symbolised *Maya's* forms as sixteen in number, and called *Shorasha-mātrīdās*, and sometimes sixtyfour as *Chauhatti-yoginis*. It is nowhere mentioned in the Veda that these *Rishis*, the fire-worshippers, actually used to construct the image of *Kālī* with

earth or stone and worshipped her. They did not construct any image of the deities. Their imaginary forms existed only in their mind. Later on the system of construction of the images, and slaughter of animals before them were extensively introduced and firmly established in Bengal, owing to the previous prevalence there of the bad habits of drinking wine and eating meat which are to be freely gratified with this sort of system of worshipping.

The Veda is the trunk of the great tree of the Hindu religion on which has been grown the parasitic plant—*pargachha*—of interpolation of *Karma-kanda* by the devilish people taken foolishly to be sages or *Rishis* by ordinary ignorant men, because of its suitability to their own natural and habitual taste. It is a matter of great regret that the people should be led astray from the path of Truth, and will be directed by the devilish people to seek for and gather the parasitic plants, *pargachhas*, of the great tree of the Veda, instead of caring to secure its fruits, the sweetest ones in the world, grown in its original tree, the *Jñāna-kanda*. Is it not a pity that anybody owning a land full of a good harvest will simply reap its bundles of weeds, without knowing the worth of the real harvest? The *Karma-kandas*

are merely interpolations to the *Jñán-kānda* of the great tree of the Veda by the evil-minded people, and are nothing but the parasitic plants, *pargákhús*, grown evilly on the great original *Jñána kānda* for the greatest spiritual mischief to be wrought to this country *

Now a question may be raised here Why had fire been specially selected from amongst the five elements, *viz.* earth, water, fire, air and ether by the wise and efficient *Rishis* for the worshipping of *Maya*? These five different elements are the gross manifestations of *Maya* Except fire and ether, all other elements are *mishra-padartha* or compound substance Existence of ether depends upon the scientific instruments to be proved and perceived. The ordinary run of men cannot perceive ether. Fire is very powerful and useful and is an elementary substance, *rutra padartha*. Besides this, for worshipping *Maya*, beauty and form are essentially needed to be attracted to it. Without beauty and form nothing can be worshipped. For the very same reason Truth cannot be worshipped, only its manifestation is to be worshipped. Truth is to be realised through intuitive wisdom, so if anybody wants to worship

* Vide, Truth Revealed—pp 51—65 2nd. Ed.

Truth ho's to do so for its manifestation only. Worshipping of any deity or object is simply to satisfy one's ownself, or rather one's own mind, because mind is fond of love for any object which is beautiful. Ordinarily the people look at beautiful objects with longing and lustful eyes, not to do any good to the objects but to their ownelves, i. e. to gratify their own lustful eyes as well as their too much fondled mind. Now fire is the emblem of beauty, *rupa*, and is most attractive, useful and powerful. People are often naturally awe-struck with an ablaze fire perceiving its mighty power and exalted beauty. They stand stock still before a conflagration, and are utterly astounded when they find themselves quite powerless to withstand it. So fire was selected for the worship of *Maya*, owing to its mighty power and exalted beauty.

But the question is—what is the actual necessity for the worship of *Maya* or any other object, or Truth by the men of this world.

Worship.

A man, who has attained or stood in the highest wisdom of the Truth Absolute, has no necessity for the worship of *Maya*, or any other object. He has attained the Truth and has stuck to it through the sheer force of discriminative power acquired by his constant contact with the

great souls, *Mahājanas*, by constant perusal of philosophies and scriptures left behind by them and by reverence, *śrī addhā*, to their instructions, by practising the most rigorous asceticism for a reasonable time of life, specially since the youth, lest the senses should lead him astray from the path of Truth and tend and stick to the outward objects, and by the inspirations received from these *Mahājanas*. In the youth anybody, who has not restrained his senses at all, but has given much indulgence to them, cared not at all for the development of the spiritual culture, has all along been quite worldly—*bahirmukh*, and has never cared to think that one day, sooner or later, he will have to depart from this illusory and transitory world, is doomed to failure in this world, so far his spiritual cultivation is concerned. In short a life long asceticism and spiritual disposition can only lead a man to the highest spiritual wisdom in the latter part of his life. However, if there is still time to be spared by anyone, to be devoted to spiritual cultivation with the greatest zeal one will succeed in one's undertaking of grasping the highest Truth.

Worship of *Māyā* is necessary and natural for the sensuous creatures of the same *Māyā*. Why? When the voluptuous people gain any

object of sensuous pleasure, they begin to gratify it to their hearts' content, and all the time of their great indulgence, they remain great devotees to the creatress of those pleasurable objects, and naturally become spiritually disposed to worship her, the *Maya*. At that time of their being possessed of the objects of sensual pleasures they are extremely grateful to *Maya*, and become true devotees, to the proper sense of the word, to her. The more they get pleasurable objects, for the gratification of their unrestrained senses, the more zealous devotees they become to *Maya* in their extreme gratefulness to her; while *Maya* herself only smiles in her sleeve, when they sing her hallelujahs in the outburst of their feelings of gratitude to her, because she is always very flexible in her nature to change her glances at will, now favourably cast upon a man and then unfavourably and whimsically withdrawn from him; when *Maya's* glances are unfavourably cast upon him, he ceases to sing praise to her, and begins to bewail loudly and burst into tears shedding them profusely trickling down on his cheeks and chest. At that time he becomes a sceptic, while some hours before he was a great devotee and a zealous worshipper of *Maya*. He is at a loss to determine what to do, and what

course to adopt, to avoid his present miserable condition, without knowing what it is really due to. Sometimes he howls on a conjectural basis that his present wretched condition is due to his own bad *karma* done in the previous birth, or to any blunder or vitiation committed in the course of his worshipping *Maya*, only enraging her wrath, without knowing it as a fact that *Maya*, the witch-mother, has simply played tricks with him, as she is wont, like a loving mother in a household always playing with her beloved children, sometimes making them mirthful by giving them some nice toys and dolls, and sometimes snatching them away from their hands only to make them weep bitterly. She likes to see her children sometimes smiling gracefully, and sometimes weeping in mental agony, although apparently for nothing. This *Maya*, the witch-mother, with her magic stick in her hand, invisible altogether to any of her creatures, is making them dance constantly according to the lifting and lowering of the stick, as in the case of a bear or monkey-dancing.

To love and to worship a god or a goodess, or any other object is nothing but to love and worship oneself. A man imagines or fancies that there is a merciful or graceful deity as the

bestower of all desirable objects to the creatures of this world, and shapes it or gets it constructed by any potter or sculptor, according to the symbolisation already made by many *Paurānic* authors—mythologists. It is all the more fanciful that out of numerous symbols made by the mythologists, who are different in nature and in their power of imagination, he selects only one or some of them according to the agreeableness to his own nature. Human beings are much subject to carnal appetite, and hence they always have a morbid desire in their heart for living a conjugal life—a man with a woman, and a woman with a man—so they select a male as well as a female deity, symbolised as a conjugal pair standing side by side, the male in the right and the female in the left, as is the custom in a Hindu marriage ceremony. In every sect of Hindu religion there is no exception to it; everywhere a couple of male and female images, as the symbols of a god and a goddess, are to be seen for being worshipped by fanciful persons. Besides this they worship those images with such palatable articles of food as are quite agreeable to their own taste. People are toiling and hustling in this illusory world, only for serving the two main purposes of appeasing their carnal and

palatal appetite ; hence the very same nature predominates over their worship-festivals Their imaginations or ideas of enjoying or gratifying their carnal and palatal desires are so strong and deep-rooted in their nature that they cannot part with them even in the time of their worship. So the worship festivals are nothing but the sources or processes for the gratification of the carnal and palatal desires of the worshippers, specially in the systems where flesh and fish, wine and other stimulating articles are freely used, after having slaughtered lower dumb animals for the purpose of obtaining flesh only, not because of the fact that by doing this the deity is highly pleased, but for the fact that the worshippers themselves are greatly pleased with the gratification of their carnal and palatal desires How is the carnal appetite satisfied during the worship festivals ? Because wine and fish and flesh are very stimulating for the intensification of the carnal appetite. During that time the worshippers are very mirthful and grateful to their imagined deity for being possessed of and having enjoyed those pleasurable articles, only suitable for their sensual gratifications In short, by this the people simply worship themselves, and find a better means for the

gratification of their own sensuous pleasures. A man, submerged into the sea of such sensual pleasures, simply falls a miserable victim to *Maya*, to be dragged forcibly to her stockade for being beheaded there, just in the same way as he is doing now, about the slaughter of animals before the altar of his imaginary deities. But one thing he does by worshipping the images—the symbols of *Maya*—and his purpose is fulfilled. He worships *Maya* with the sole purpose of being a favourite to her. He is favour-seeker to her, and he seeks it by way of worshipping her with the drinking of wine, eating of fish and flesh, and slaughtering of innocent animals whose flesh is very palatable to him. Now all these are calculated to be the objects actually suitable to *Maya* by him. So he cannot but be a favourite to *Maya* and it is actually so. By doing all these he actually propitiates him to become a real favourite of *Maya*, i. e. *Maya's* pet pauper. This system of worshipping is nothing but simply to move the wheel of birth and death, and not to stop it at all. It helps one greatly to come again and again to this world, and to be bound tightly to the stake of *Maya*, only to be mercilessly mutilated in her stockade.

How can they be exempted from the grand

unwritten law of the Absolute Truth, underlying *maya*? The *bahirmukh* people—those who are inclined towards outward objects—are fond of worshipping *maya* only and not the Truth, for they do not care for realising the Truth Absolute. What is this system of worshipping *maya* due to? *Maya* is mind. Individual mind is mind, and Universal Mind is *maya*. When mind is individualised it is mind, but when universalised it is *maya**. The worshipping of *maya* is nothing but the worshipping of the mind. It being constantly fondled by the outward objects and indulged too much in the sensual and gross pleasures of this illusory world, is characteristically inclined to have more fondling, which is another name of worshipping its fancies than it has now. The more it is fondled or worshipped, the more it demands worshipping or fondling. In the officialty it is always found that any officer who is naturally inclined to be worshipped by his subordinates, himself being a power loving man, is also in the same proportion inclined to worship his superiors. In worshipping *maya*, the Universal Mind, the individual mind simply worships itself, because

* Vide the Soul Problem and Maya

mind and *maya* are one and the same in essence, though they differ only in the degree of their expansion, as one is confined into one individual body or receptacle. Mind being the enjoyer of the objects is constantly fondled and worshipped by the same objects, and is not yet satisfied; because it wants, through its natural folly, to enjoy the pleasures of the same mind confined into another body or receptacle simultaneously, which is altogether impossible. To be worshipped by others or to be fondled or favoured or appreciated by others is the main characteristic of mind. It cannot do without having been worshipped by any other mind, at least one in the world. This natural tendency or characteristic of the mind has made the world miserable, peaceless, and quarrelsome. The *asat* or unreal mind is craving for *asat* things or objects.

Maya has been personified as of feminine gender, so mind should be made so. Since now call mind as *buddhi* to be made of feminine gender. There is no distinction between *buddhi* and mind. If *buddhi* is taken instead of mind for its comparison with *maya*, then this analogy is to be conceived very clearly. "*Yā devi sarbba bhuteshu buddhi-rupena samsthita; Yā devi sarbba bhuteshu bhrānti-rupena samsthita,*" say

the *Rishis* of the *Márkandeya Purán*. The same *Devi* exists in all the objects as *buddhi*; the same *Devi* exists in all the objects as *bháranti*, ignorance or error. The Vedanta theology says, "*Māya aniyatā*"—*Māya* is unmethodical or unsystematical. The same theology again says, "*Buddhi byavichárin*,"—*Buddhi* or intellect is lowd or just like a lewd woman." So *buddhi* is lowd and it has no regular method or system to be properly guided by anybody also. This *buddhi* is the real *māya*. Individualised *buddhi* is *buddhi*, and universalised *buddhi* is *māya*. *Māya* and *buddhi* are one and the same thing in their essence, but are distinct only so far their different or distinctive *upádhi* or body or receptacle is concerned. All the *buddhis* of all the individuals taken collectively is *māya*, while one individual *buddhi*, confined in one individual body or *upádhi* is *buddhi*.

If anybody asks me whether I have realised *átmá* and *māya* both, as I have illustrated so much about them, I shall positively say under conviction—in a state of awakened consciousness, that I have realised them. How? prove; because I have been totally convinced that I am the *átmá*, the very 'I', I constantly utter; the term I is the real *átmá* or self. I have known

maya, because I always feel and perceive that I have got the *buddhi* which is nothing but the individualised *maya*, the one and the same thing in essence with the *maya*. I feel that my own *buddhi* is low and unmethodical, being liable to constant change, like the character of a lewd woman, now favouring one in the utmost degree, and then harassing one again in an indescribable way. An elaborate illustration will be made of it in the last part of the book.

From a careful perusal of the Vedas and Upanishadas—the *Jñāna Lānda* division of the

The Vedas, it is found that all the
Worshippers *Rishis* were not equally wise, and their degree of attainment of the Truth varied according to their difference of nature, difference of age, difference of capacity in grasping the real truths of the self. Some used to worship the *pancha bhūtas*, i. e. earth, water, heat, air and ether, those who were more advanced in their spiritual evolution used to worship only the ether which is the *akāśa*. Lots of them being in the mid-way in their path of spiritual evolution, used invariably to worship fire and its seven flames, i. e. fire and its smokes both. Why? The fire was represented to be the original Truth, as none knows from which it originates. Its origination

could not be traced out by any scientific head, besides this the *Rishis* were not efficient scientists. They were devotedly absorbed into the Absolute Truth—the *paramarthik sattva*, and never bothered themselves for discovering the truths of this world of relativity, *vyavahāric jagat*. The Vedas and Upanishadas were not written or compiled by one *Rishi*, they were many in number. They were human beings, although with divine disposition. Human beings are after all more or less liable to error. They should not be called infallible in all respects. There must be some error in any way or other, so far their faith in worshipping the *pancha bhutas* is concerned. The doctrine of infallibility about the Vedic *Rishis*, regarding their faith in the godhood of fire and its seven flames, cannot be upheld by any self-conscious man. Nowhere in the Vedas and Upanishadas mention is made of this doctrine of the infallibility about the Vedic *Rishis*, but it has latterly been invented by the *Rishis* of the Purans, the mythologists. It is against the rule of mighty Nature that any two men should be equal in all respects. There must be difference in their degree of faculty in grasping the Absolute Truth. The differences of opinions and decisions found in the Vedas and Upanishadas clearly prove that the doctrine

of infallibility is erroneous, and cannot be accepted as a fact for any human being. It is not natural that a *Rishi* had understood everything in his youth, and nothing had been left for him to understand in his old age. Everybody, however great he may be in his intellectual and spiritual capacity for grasping the Absolute Truth, must be subjected to the gradual process of his attainment by the grand law of Nature. It was not a fact that a *Rishi* had stuck to one principle of faith in worshipping *Maya* and in the mode of perception of the Truth throughout his life. He must have changed his principle in the long run, when maturity of knowledge was attained. The *Rishis* in youth, in their immaturity of knowledge, had used to worship *Maya*, in the symbolisation of fire and its seven flames; but afterwards in their maturity of wisdom and age they had found the futility of worshipping fire and its flames, and began to research after the Truth of the *átmá* and had stuck to it for the rest of their life.

Rishis of the Vedic *Karma-kánda* are not the *Rishis* of the Upanishadas, the *Jnána-kánda*. If it be taken for granted that they were the same *Rishis*, then it should be assumed that *Karma-kánda* had been written by them in their youth,

when naturally they were very much addicted to the intoxication of strong alcoholic liquor and the flesh of oxen which abominable habit or nature they could not relinquish in their domiciliation in India from the Caucasian region, like the Englishmen domiciled in India miserably failing in their duty to relinquish the habit of drinking wine and eating beef, although the atmospheric and climatic influences of India do not at all permit those habits. The *Rishis* in their advanced age had been able to give up these bad habits under the reactionary influence of the same nature, and became renegades to their own early principles of faith in achieving spiritual success by worshipping *Maya* in the form of fire and its flames with various articles of worship, *pujopakar*, such as wine and meat which were palatable to their own taste and pleasing to *Maya* in respect of her influence being increased upon them, so that they might be more tightly bound to the stockade of *Maya*.

Many a prophet and adept had prevailed in this world from time immemorial, but all of them were not free from the natural evil influence of the sensuous propensities of their mind. In the youth many of them were mischievous to their neighbours for the gratification

of their sensualities, but afterwards in their maturity of age and wisdom, they became perfect saints and wrought many wonders in this illusory world, and made a large following to their respective faiths, they were able to preach through divine inspiration which they received for their noble *samskâras*, ideas or impressions recruited from their noble deeds done in their numerous previous births. Examples are not at all wanting that lots of men who were ferocious, pernicious and licentious in their youth turned up to be thoroughly spiritual and devotional beings in their mature age, and made a very large following to their respective faiths which they preached and established in this world. But what should their followers do in following the foot-prints of their respective preceptor? In their blind and devotional faith to their preceptors, should they commit those sins also that had been committed by them in their early youth? Certainly not. This blindness of faith and undue faithfulness to their preceptors, without judging them by their own discriminative power, have ruined many an ardent spiritual life; they have become only extremely bigoted, without knowing the secret of their own religion. Their blindness of faith and obstinateness in devotion to their

respective sects or creeds have killed their spiritual lives outright. These bigots are the killers and not the keepers of religion. The blind followers of the *Karma-lānda* of the Veda are besittingly blamable for their undue devotion to their *Rishis*, and for their indifference to the research for the grand truths contained in the Upanishadas. The *Rishis* of the Upanishadas were much more advanced both in age and wisdom than those of the *Karma-lānda* of the Vedas, because the *Karma-lānda* is solely devoted for the worship of *Maya* and the *Jñān-lānda* for the realisation of the Truth. In their immature state of age or wisdom these *Rishis* had used to worship *Maya* alone, but in their mature state of age and wisdom they had made a vigorous research for the realisation of the Absolute Truth.

It should be definitely and decisively said here that the Grand Truth cannot be worshipped at all by any means ; only *Maya* can be worshipped, and is being worshipped everywhere by the *magic* people, with articles of worship as are pleasing and palatable to their own taste. The perfect realisation of the Truth is the noblest act of worship to it, says the prophet of Iran, in Persia.* Unless and until a man stands

* Vide, Truth Revealed—Efficacy of Worship.

in perfect wisdom, he cannot but worship *Maya*, being tightly tied up with her stockade. He gets everything including his own being from the *Maya*. His very existence, maintenance, articles of food and drink, relishable to his taste and habit, wealth and woman, position, power, and popularity, all are the most beneficial and benedictory gifts of *Maya*, the greatest benefactress to the creatures of this *mayic* world. So the *mayic* people cannot but worship *Maya* and stick to her most faithfully, devotionally, and gratefully. *Maya* is their most loving mother in infancy, most beloved wife in youth, and most affectionate children in old age. To worship and to love and fondle are one and the same thing. The mother's filial affection to her children, wife's lustful love for her husband, and the devotional reverence of children to their parents are all due to the influence of *Maya* for holding her creatures fast to her stockade. So the *Maya* is, or must be worshipped, or loved most devotedly. So as a matter of fact *Maya* should be worshipped at any rate, by her creatures, naturally devoted and grateful to her for all things necessary for their livelihood in this world, which they constantly get from her hands as the great blessing and beneficial gifts.

One thing should be said here again, that the act of worship is only necessary for one who most passionately loves his own existence as well as all things which please him the most, and wants to live very comfortably and safely, conjugally and lustfully, in this world of illusion, without knowing or judging it as a matter of fact that this world is nothing but a forest conflagration—*bandhni*, in which no creature is safe, and none can live comfortably, where love and lust affection and reverence, wealth and woman, position, power and popularity, all are simply sparks of fire, or its flames issuing violently forth from that forest conflagration. Its exuberance of pleasure, outburst of joy or ecstacy, its sounds of delight and triumphal notes of so-called success are the sky kissing flames of fire and sky rending sounds of bursting and cracking of wood arising out of that forest conflagration. This world is a place of happiness to men whose eyes have been befuddled with the bewitching influence of *Maya*, and it is really natural for them to worship *Maya* out of their respect, reverence, and gratitude to her, but when their angle of vision is changed, and they begin to think seriously over the delusiveness, transitoriness and unreality of this world, they will not

caro a straw for worshipping *Maya*, and will necessarily seek for the Truth underlying this deceptive and cruel *Maya*; and their undue inhabitiveness for this world will vanish away at once. Their devotion, gratitude, faithfulness, and homage to *Maya* will all at once quit their mind-kingdom. So long this world is *sat* or real to them, they will gather all these articles of worship for worshipping her; but when they will come to their senses and open their befooled eyes hither-to blinkd with the benumbing influence of the intoxication of *Maya*—*mâyá-mada*, they will not care to worship her at all, and will diligently devote themselves to the great research for the Absolute Truth, the final and ultimate repository of peace and bliss, everlasting and eternal. The worshipping of *Maya*, taking her as an all-powerful deity, in the symbolised form of any stone-image, is due to the extremely worldliness and inhabitiveness of the worshippers for this illusory world; but when the unreality and worthlessness of this world is fully perceived or realised by them, their all sorts of duties of worshipping *Maya* will cease to exist. Ideas of duties towards dependents, friends and relatives and all others are due to their worldliness and attachment to this world, and they are all responsible

for these duties, so long their attachment to this world is very intense. When attachment is gone, all ideas of duties of any sort cease to exist. The house-holders are actually worshipping *Maya* in the shape of their doing devoted service to their respective wives and children, hence she is exceedingly satisfied with them, because she wants eagerly to see that her creatures are discharging their duties very faithfully in serving, like the most faithful servants, their family and children. Worshipping of the wife and children, with all sorts of desirable articles, is the worshipping of *Maya* with the best articles of worship. She wants it definitely and assuredly.

One thing is very important to say here that in spite of *Maya's* constant fondling her creatures, *The Researcher* and giving undue indulgence to them, her quiet connivance at their constant faults, continual suppliance of all sorts of lustful and lovable objects and relishing and nourishing articles of food to them to their hearts' content, these naturally naughty creatures sometimes vex her with continual fretting, notwithstanding her severe frownings. "What is the matter with you?" asks the loving mother *Maya*. "What do you want?" says the mother, witch and lord, very sternly. "Everything has been

given unto you. What else do you want? Severely punished you will be, if you 'vex' me in this way by constant fretting," says the crafty mother in an exciting mood. "I am all in all in this world; none else is in a position to withstand my mighty power. Creation, preservation and destruction of this universe are nothing but the twinklings of my eyes", says the mother of vanity, boastfully and arrogantly, in order to make her naughty children frightenable and frigid. What is the reason that they are occasionally vexing their mother, witch and lewd, by fretting for? These wicked children sometimes ask her the whereabouts of their clandestine father, and this they cannot do without? Because the very seed of the father is in existence in their bodies, unobservedly, undistinguishably, and all-pervasively throughout their bodies; and this very seed is germinant of their natural aspirations for the research for their clandestine father, the Absolute Truth. Their witch and lewd mother *Maya* suppresses them, so that they may not further take up their boldness in asking her about the destination of their unknown father. Naturally a lewd woman always suppresses her children and conveys to them the name and address of her paramour, her children have been

born of. Amongst¹ the children of the witch mother *Maya* those who are very smart and inspired with the inquisitiveness very often vex their mother by constant fretting; but those who are dull and too much indulgent to the sensual pleasures do not vex her much about the question of their clandestine father as to his whereabouts. Men who are born with a spiritual and inquisitional tendency to delve into the mysticism of *Maya* are naturally inclined to seek for their father, the Absolute Truth, in spite of their *magic* environments and influences around them. What are the reasons for which all men are not equally and simultaneously inclined to research for the Truth, when all of them are born of and brought up in *Maya*? The seed of the Truth is equally and simultaneously sown into all the individuals, but the influences of different environments in different spheres and different stages are the causes for the variability in their developments of the physical bodies, minds, intellects and spirit. This question will be elaborately dealt with later on.

Again, the question of worshipping *Maya* left unsolved is to be solved now. All men being *maya*-made and nourished by *maya* cannot but submit to the *magic* influence and illusiveness, but their

real seed of germination of their present existence as well as those of the past and future is from the Truth and not from the *maya*. Take the example of a tree. It is grown and nourished by the soil in which its seed has been sown, but although it is soil-bound and depends mostly on the influence of its environments and atmospheric and climatic conditions for its growth and existence, yet there is a peculiarity with it that it does not quit the true characteristics of its seed, under whatever adverse circumstances it may fall. A mango tree, in spite of its many unfavourable conditions owing to its adverse climatic and atmospheric influence will produce mangoes, proclaiming before the world the greatness of glory of its seed—the part and parcel of the Absolute Truth. Curiously enough, the deluded people of this illusory world do not care to feel the greatness and glory of the seed itself, hidden into the tree all-pervasively throughout its bodily existence, but they will simply sing the hallelujahs of the tree itself, *i. e.* its gross physical body with its numerous branches and leaves when they will taste the sweetness of its fruits which are the sweetest in the world. So is the case with the Truth and the *maya*. Truth in its noumenal state is not perceptible at all,

but when it is manifested into this grand universe, it becomes an object of visibility; and the Truth pervades all through the universe, like the seed of a mango tree pervading throughout its physical body including its numerous branches and leaves. All men being born of and brought up in the *maya* are possessed of the seed of Truth, pervasive throughout their physical, mental and intellectual bodies in the shape of its reflection, first made upon intellection, the subtlest element of all other two gross and subtle elements or substances, *viz.* mind and physical body. This very Truth, the seed of which pervades all through their bodily, mental and intellectual existences is the germinator of their aspirations for staggering to seek the Truth and their determined will to realise it. But men are in error in singing their hallelujahs of the mango tree, when they taste the sweetness of its fruits, ignoring the fact that the sweetness of the fruits is entirely dependant upon the characteristics of the seed and not of the tree, and so the hallelujahs should be sung in praise of the seed and not of the tree.

How does the sweetness of the fruit entirely depend upon the seed and not the tree? Sow two seeds in the same soil—one of a very sweet mango

and another of a *kámránga*, a sour fruit common in India—and you will see that in spite of their equal atmosphéric, climatic and soílic,—the last word is coined for exact illustration—influences the mango seed will grow a mango tree and will ultimately produce sweet fruits, but the *kámrángá* seed will grow a *kámrángá* tree and will ultimately produce the most sour fruits; so in spite of their equality of soílic, climatic, atmosphéric, and environic—the last word is coined here for the proper expression—influences, the two seeds produce fruits of different kinds, *i. e.* sour and sweet—quite opposite in taste. On the other hand, if you sow the two seeds of the same tree of sweet mango in two different soils, under two different climatic and atmosphéric influences, both the seeds will be quite equal in growing two mango trees, producing mango fruits of the same sweet kind. So you see that the soílic, climatic, environic, and atmosphéric influences are not capable of producing any decisive effect upon the seed. Too much adverse condition of these influences may hinder the growth of the tree for the production of its further fruits, but the seed itself will remain unconditioned, so far its true characteristics are concerned. So the soílic, climatic, environic, and atmosphéric

influences of the tree are quite subordinate to the real characteristics of its seeds. So I say that instead of worshipping the tree in the shape of singing hallelujahs for the sweetness of its fruits, the real seed, the true grower of the tree and the real producer of the sweet fruits should be worshipped. The very sweetness of the fruits for which you worship the tree does not exist in the tree, but in its seed, so the seed should be worshipped instead of the tree, although the latter is visible to the sensitive eyes.

Do not be disposed to take a materialistic view of the tree. Take up the intuitive wisdom to see the tree in itself, i.e. conceive the idea of its having the noumenal aspect. The noumenal state of the tree is to be perceived through intuitive wisdom, as an axiomatic truth is to be realised without the help of the senses. The faculty of perception depends for its recruitment upon the nature of culture made by experiences gathered from the different environments, influences and atmospheres, but the intuitive faculty does not depend upon any such influence of different environments and different nature of culture. The main difference between intellect and intuition is this

that intellect requires the help of the senses through which it perceives the existence of concrete objects, and it requires also the help of reasoning and analysis through which it perceives the abstract essence. But intuition does neither require the help of the senses nor that of reasoning nor analysis for realising the Truth. This intuitive faculty—*anubhava shakti* perceives the Truth without any medium like the senses, reasoning, and analysis. So the intuitive faculty is to be used for the perception of the tree-in-itself, *i. e.* its seed—the noumenal state, as well as for the absorption of the mind into it.

The ordinary run of men will be puzzled here. They will say that they see the tree and the seed both; they know both of them, but the case is not an ordinary one. In case of a mango tree they may say that because they have tasted the mango hence they know the seed, but what about their experience about the seed of a tree whose fruits they have never tasted, or which does not produce any fruit at all? The existence of the seed of such a tree is to be perceived or realised as an axiomatic truth by way of one's intuitive knowledge. Take the example of bamboo trees whose seed nobody has ever seen. Do you think that those bamboo trees are being grown without nothing as

their root or seed? Certainly not. They must have seeds to grow themselves from. Where are their seeds? They are within the bamboo trees pervading throughout their bodies. The human sperm does not remain only in the spermatogonium which is the cavity for the production and accumulation of the sperm, but it pervades throughout the whole body. So is the case with bamboo trees. But the bodily organism of the bamboo trees is such that there is no such cavity in their bodies, as spermatogonium of human beings, where sperm is to be accumulated or produced to flow through a channel from it. Thus a bamboo tree is distinct from the human beings, so far its organism is concerned. Then what about its distinction from any fruit-tree? Every fruit-tree has numerous cavities for containing its seed in the shape of its fruits, like the spermatogonia of human beings. The fruits of the trees are the cavities of their seed. As the bamboo tree has no such cavities as fruits, like those of other fruit trees, so they cannot discharge their seed or semen for want of a natural channel through which they should be discharged. Their seed or semen is all-pervading through their bodily organism. So the seed of the bamboo tree is not to be traced out through the help of the senses, as in the case of

other trees whose seeds we have seen in great number. How can we perceive the seed of the bamboo tree which is beyond our senses and ideas? Why? Ideas cannot be formed without any sort of previous experience of any concrete object. But the abstract essence requires no such help through the senses or ideas? It should be perceived intuitively, not being in a position to describe it. The seed of the bamboo tree is just like an abstract essence which neither requires the help of the senses nor that of the ideas, to be perceived.

Delve down deep into the matter again. Take one bamboo tree for the solution of this puzzling problem. This only bamboo present before us does not only contain the seed of its own all-pervadingly throughout its organism, but it holds the whole germ of its future generations as well as of the past ones. It is a riddle-like problem, and cannot be solved by any ordinary way of adducing only examples, reasonings, and analysis. I see the generative seed pervading throughout the bamboo tree with my intuitional eyes. I intuit the very existence of the seed of the bamboo tree, pervasive all through the organism of it, as conspicuously as I see the gross tree itself with my natural eyes. The

difference between the experiences gained by the intuitive perception and by the intellectual perception is that the latter can be easily described to others, while the former cannot be. The experience gained through the intuitional faculty is liable to be described only to one who has already attained the intuitional stage but it cannot be described to one still bound to the intellectual stage, as he cannot go beyond the stage out of the ranges of the senses or ideas. To me the generative seed of the bamboo tree and the tree itself are equally conspicuous. Of course the very generative seed cannot be perceived without through the tree itself. When a man is in a position to see the bamboo tree and its latent seed throughout its organism equally and simultaneously through the power of his eyes and intuition, he is called a wise man. First take it as an axiomatic truth, then begin to intuit to *anubhava* it, and in the long run you will succeed in your intuitional undertaking. An elaborate illustration will be made of such an intuitive development, when *maya* and Truth will be dealt with, as to how the Truth is to be realised.

To worship the tree alone with delight and gratitude for the sweetness of its fruits, without judging the greatness and glory of the seed from

which the sweetness of the fruit is germinated, is an extreme foolishness; and this sort of indifference to the seed is productive of penitence in the long run. Why? because you have taken shelter under the shade of this grand world-tree, the *samsar-briksha* which is liable to perish and is delusive, changeable and transitory. When your *samsar-briksha* will disappear from your sight, like a necromancer's performances, where will you take your shelter? How can you feel your position safe and sound when you have taken shelter under this world-tree, so illusive and transient. A tree is always perishable, because it is the manifestation of its seed. Any manifestation is illusive and changeful, and cannot be everlasting. Why? because it is a created thing, it is produced from its seed; it is an *utpanna padārtha*, derivative thing; at one time it was not and at one time it will not be, though at the present time it is. Anything created, produced, brought into being, or coming into existence is liable to perishableness and illusiveness; but the seed is not an *utpanna padārtha*, it is uncreated. Stick to the uncreated and not to the created ones. Readers, do not be puzzled with this now. The uncreatedness of the seed is not implied here to the seed of a mango which is the outer-shell

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or scabhard for containing the real generative power which is quite imperceptible by the senses. Cut a mango seed and you cannot trace out the generative power it contains within itself by any scientific means or experiment. The real seed of the mango is its generative power contained within itself, and is quite identical with the latent generative, preservative, and destructive power which is quite imperceptibly pervading all through the grand universo. Do not be puzzled again. Power is only one, but its functions are of three kinds—generative, preservative, and destructive, like the light possessing three functions, *viz.* illuminating, heating, and vibrating. Millions of mango trees, with their generative seeds, are being destroyed yearly by the cruel command of all-powerful time; but their generative latent power is still in existence as only the receptacles of that latent power are destroyed. Power requires a suitable receptacle to display its dexterity. Mango seed is only a receptacle to contain the generative power. If you can intuit on the generative power in the mango seed, then you are in a position to grasp the all-powerful, all-pervading Truth Absolute through your intuitive faculty. Your intellectual knowledge gathered from the various experiences from the contact with the different objects

is not at all efficacious here. The intelligence—the intellectual skill or knowledge, is confined within the jurisdiction of *maya*. It cannot go beyond the range of *maya's* influence, because it is *maya-made*. Not only *maya-made* is the intellection, but the whole being of a man is *maya-made*, except the reflection made upon the intellect of the effulgent self. The very reflection of the self, which is commonly called the seed of the Truth, is the only uniform essence with which intuition is very subtly and closely connected, and through the magnetism of which the intuitive faculty tends and clings to the Absolute Truth.

In this intuitional faculty dwells not the intellectual vanities. It is free from any sort of egoistical ideas. Egoism is the outcome of the intellect and is only conscious of the *mayic* influence. It cannot penetrate into the peaceful and blissful repository of the Truth. Absolute. When the egoistical vanities will go away from the intellectual development, the star gleam of the intuitive light will begin to peep out into the kingdom of intellection, through the windows of its apperceptive and discriminative aspects. This intellectual faculty can perceive every thing or object of this world only objectively, and not subjectively. What is the distinction between

perceiving a thing objectively and subjectively ? The intellectual beings are in a position only to grasp the objects before them and their culture and development, but they do not care at all to seriously think over the fact that who is it that perceives the objects yonder. They have no *atma-bodham* or self-consciousness. They have only *vishaya-bodham*, ideas of the objects and their different experience and knowledge. The more they research objectively in this way, for the gaining of greater experience and erudition about the illusive objects of this delusive *maya*, the more tightly they are to be bound with the stockade of *maya* ; because the objects of the *mayic* country are so charming that the more they strive and stagger for their (object's) unfoldment, the greater are the charms unravelled.

The charms of the objects of the Kingdom of *maya* have no limit. The more one will try to delve into the mysteries of the charms of the objects of *maya*, the more deluded he will be, and afterwards he will be simply bewildered and bofooled, without having found the dopthless bottom of the ocean of *maya*. The very far sighted *Rishi* Vashishta, therefore, repeatedly forbade his pet disciple Ramchandra to dive into the bottom of the

depthless ocean of *maya*. He simply advised the people to deface all the ideas or impressions of the objects of *maya* and their charms from the mind-mirror. Unless and until the charms of the objects of *maya* are totally defaced from the intellection, the hope for the intuitive development is removed to a great distance. Two *Rishis*, wise and efficient, always taught their disciples for cultivating *vairágya*—the sense of the utter worthlessness of these *mayic* objects and their charms—in order to deface those ideas of the intellect. These ideas of the charms of the *mayic* objects are root-causes of begetting morbid desires for gratifying them, and hence the intellectual giants are more worldly and less spiritual than the ordinary run of men. They boast of themselves for being intellectual giants without knowing it as a real fact that they are actually the intuitive dwarfs. Their this dwarfishness is due to the fact that their culture and research are only devoted for delving into the bottom of the fathomless ocean of *maya*, to be befooled and bewildered with the charms of its objects. Obliteration and obliviscence of all the ideas of the charms of the *mayic* objects are the broadest way to the intuitional stage where awaits you the truly peaceful and blissful repository of

the effulgent and eternal Absolute Truth

True *Vairagya* means to obliterate and obliviato (coined for the purpose) all the charms of all the objects. This is why our ancient *Rishis* constantly had shouted for diverging the attention of the people and holding back their obstinacy towards the worldly charms, so that they might adopt the path of return—the *navritti-marga*, in search of the Grand Truth underlying these illusive objects, the mere phantasmagorias of *maya*. These *Rishis*, wise and efficient, were cautious enough when they analysed and criticised these worldly objects and their false charms, lest they should complicate themselves with them, like an anatomist taking much precaution in dissecting a poisoned corpse. They were far-sighted and knowers of the Truth Absolute. They had the capacity to judge, from a distance, the worthlessness of the worldly objects, and had always been absorbed into the Truth, only occasionally shouting for the worldly men to diverge their self-willedness from moving towards the worldly objects. They looked to these objects with their utmost indifference. They called this world *Máyá puri*, the castle of *maya*, and sometimes they called it *Máyá lanan*, the garden of *maya*. Out of compassion for the poor worldly

men, they occasionally shouted to them not to enter into it. "Climb not up the world-tree," said the sages of old, "millions of apples of Sodom—the Dead sea fruits, the *mākāl fals*—are hung up on its branches with the bright red colour on the shell but bitterest in taste of the kernel." These *Rishis* were the silent on-lookers of the worldly affairs, heaving a long sigh despairingly for the miserable fate of the extremely worldly men, greedily and covetously approaching the world-tree to taste its charming but bitter apples of Sodom, for ultimately being extremely penitent for their own folly. They also lived under the shade of the world-tree, but were not addicted to worldliness. Though they used to live under the world-tree, yet they were quite silent and indifferent spectators, not moving an inch to climb up the tree for plucking the *mākāl* fruits. They had no worldly experience or comparative erudition of the worldly affairs, which they despised so much that they did not care a straw for the kings and emperors. The worth of kingship and emperorship is appreciated by the slaves of *maya*, but not by those who get rid of the *maya's* charms and illusions. In comparison with a modern intellectualist they were intellectual dwarfs although spiritual

giants Real saints will not hate anything. They were not haters of *maya* or *māyic* objects, but were indifferent and stoical to the pleasure or pain like the stoic philosophers of Athens. Why should a man become quite indifferent to pleasure and pain? Pleasure and pain have no intrinsic value. It is the *maya* that makes the pleasure painful and pain pleasurable, both depends entirely upon the habit, nature, and attitude of mind and ideas.

Feel the illusive influence of *Maya* in her crafty operations of turning pleasure into pain and pain into pleasure, sweetness into bitterness and bitterness into sweetness, ugliness into beauty, beauty into ugliness, desirableness into disdainfulness, and disdainfulness into desirableness, death into life and life into death, and knowledge into ignorance and ignorance into knowledge. The sexual pleasures of the human beings as well as of lower animals is the highest pleasure they can form an idea to long for, and for which they have been bound to the stockade of *Maya* so tightly, but this greatest pleasure turns into a painful task for the diseased, emasculated and emaciated, and for these beings this greatest pleasure is productive of the

greatest and bitterest pain and penitence. As for the pleasure of food, it is so curious, laughable and ludicrous that a man of one nation, when enjoying the greatest pleasure in taking his meal, full of delicious and relishable food highly appealing to his palate, is creating a vomiting tendency for a man of another nation, if he incidentally happens to be present there. An up-country Brahmin actually vomits when a Bengalee takes his most palatable and delicious food *hilsá* fish—sable fish. Idea of beauty and ugliness is also laughable and ludicrous in the same way as that of the choice of food. Every nation is laughable to the other except herself owing to her peculiarity of choice. A most desirable object of one nation is most ridiculously disdainful to another one, owing to their contrary and peculiar habits and ideas. Death of an emaciated leper is a life to him, and the life of a famine-stricken man is death to him. Knowledge of an intellectual man about his worldly research is merely an ignorance, *avidyá* to a truly spiritual man who is endowed with *brahma-vidyá*, the wisdom of Truth. *Maya's* operations are difficult to trace out. She makes the human dung the most delicious food. Human dung is so much delicious food for hogs, and

at the same time she makes hogs' flesh so much delicious to the palates of the major portion of the world's population. *Maya's* influence is so charming predominating, and befooling that even a hog is thankful to *Maya*, when it delightfully takes its most palatable food human dung, and does not like to get rid of the abominable existence it has been graciously gifted by *Maya*, and for which it is so much grateful to her—its beloved mother *Maya*. It also boasts of itself to its other fellow creatures when it can gain, by its sheer physical force, the possession of a greater quantity of human dung than they have got, for the gratification of its palate.

A great king was once approached by a great saint who had predictive power and on whom the great king had already great confidence about his power of prediction. The saint told the king that he would die in a year, and his next birth would be that of a hog but the birth after the next would be that of a mightier king than himself. But there would be a peculiarity with his hog life, the hog will be a *jâtismara*, i. e. able to recollect the condition of his former life as that of a king, and there would be another peculiarity with his hog body, that it would have a star like white spot on its forehead. Confiding

fully on the prediction of the saint, the king prepared himself for casting off his mortal coil, and told his eldest son, the heir apparent to his throne, that after his demise, the prince should make a vigorous search for the hog specially marked with a star like white spot on the forehead, and at once shoot him dead with an arrow. The prince agreed to it. The king died in a year and was born as a sow with the white star-like spot on the forehead, this time the king was gifted with a female body by *Naturo-Maya*, instead of a male one. The heir apparent searched in various directions for the hog, but took some years to find out the very hog marked with a white star like spot on the forehead. In the meantime the sow gave birth to several young ones, and was extremely happy in the lying of the young ones on her body besmeared with human dung, and being highly pleased with the constant grunting and growling of those beloved ones. How greatly she was pleased when she fed her young offsprings with her nectarine food, human dung, and her elf partaking of it with great delight. Now as time elapsed, the heir apparent approached the sow with an arrow in the string to shoot it dead as had been arranged in her previous birth as that of a king, but the sow

entreated the prince piteously for sparing her life for the sake of her young ones, saying that she could not just then part with her many offsprings so beloved and good looking, and that she herself could not part with her happy life so early. The young prince reminded her of everything in her previous birth as that of a king, and of her future birth as that of a mightier king, also that her instantaneous death would simply hasten her ascendance on a royal throne. But the sow being a *jātismana* said that she remembered everything of her past and future kingships, but on no account she could part with her happy children and her own present happy life. In spite of all the arguments the young prince could adduce before her, to dissuade her from her determination to stick to her present hog life which is the most awkward and abominable in the world, the sow would not care to concede to his persuasive arguments and entreaties. So the young prince returned home sulkily. Now see the influence of *Maya*, and feel her charms so befooling and bewildering.

How can a man get rid of the illusive charms of this world tree? The world-tree is so deceptive that anybody, who will take shelter under it, however powerful he may be, will be at once

befooled and enchanted with its charms, and
 will be subjected to self-obliviousness
 Biddance. and direction-hallucination; he will
 at once lose his direction and forget
 his own entity. His will-force of mind will be no
 longer of any use to him. He will be reshaped of
 his mind and intellect, and transformed into such
 an illusory existence that he will not be able to
 know that he has become a deluded person, and
 will at once boast of himself being an intellectual
 giant. At once all his powerful elements as
 the faculty of perception, the guiding and judging
 principles of the mind, and the discriminative and
 apperceptive aspects of the intellect will all be
 benumbed. The shouts and shakings of the saints
 and sages will be of no use to him. Sometimes
 some people are naturally inclined to listen
 to the shouts, and feel the shakings of the saints
 and sages. Sometimes they care to see these
 shouts and shakings recorded in the scriptures
 left behind by the saints and sages, before they
 foolishly take shelter under the shade of this
 illusory world-tree; and these people, out of their
 veneration for the sayings of *Shāstras*, take
 sufficient precaution for not entering into the
 illusive line of limit of the shade of this deludable
 world tree. But is there any remedy for those who

have already been under the shade of this world tree to escape from its all befooling influence ? A man, labouring under the hallucination of direction in this illusive world, cannot know himself at all, but sometimes his past good impressions, if collected through his good deeds done in his present and past births, stir him up and bring him to his senses that he is in a miserable condition being influenced by illusion, and that he has lost his direction altogether knowing not where to go. One who has no such good impressions cannot have any remedy for the estrangement from the illusive line of limit of *Maya*. The falsehood is to be detected through the help of Truth. The light of Truth radiates upon impressions, good or bad, but good impressions are good receptacles for the vivid radiation of the light of Truth. A man, bereft of such good impressions or *samskaras*, is doomed to failure in this world, he is practically lost to this world. In short, there is remedy for men of *sattva-guṇam*, and not for those of *rajaḥ* and *tamaḥ guṇam*. But the men of *rajaḥ* and *tamaḥ guṇam* will be brought to their senses in time, when their harassment by *Maya* will be too much for them. They will at that time begin to ponder over the idea if this world is real or unreal.

One thing should be mentioned here. *Maya's* harassment is very helpful and beneficial only to those who are possessed of *sattva-gunam*; but the men of *raja-gunam* being harassed by her become only dreadful desperados, ruffians and profligates, and will continue doing great mischief to the other creatures weaker than themselves; while the men of *tama-gunam* will be more dull and damp in their spirit than before, being at a loss to know what to do. Constant harassing by *Maya* of the people of *sattva-gunam* is her real benediction to them. It is just like a bitter medicine for a diseased person. He will at once be stirred up and brought to his senses, and will be more grateful to her for this harassment than her beloved paupers who are boastful of their so-called great success in the *Maya's* world. Examples and instances are not in wanting that many people turned into spiritual and devotional souls only when they were seriously and severely harassed by *Maya* to their utter bewilderment. Even *Maya's* beloved paupers,—the kings and the rich—turned to be holy saints, when their kingship and richness too much bothered them, only to be estranged from the botherations arising out of them. Men of real *sattva-gunam* do not want worldly fortune from *Maya*; they want harassment

instead, only to be stirred up and brought to their senses. *Maya's* harassment is the indirect cause or remedy, and one's possession of *sattwa-gunam* is the direct cause or remedy for the estrangement from under the shade of the illusive world-tree. *Sattwa-gunam* is the embodiment of the composition of some good impressions with the reflection of the light of Truth made upon it, to enable its possessor, to determine the way out of the illusive line of limit, of the bewitching and bewildering *Maya*.

Now what will be the actual and proper remedy prescriptible for the *jivas* of *Maya*? Read the scriptures and philosophies of the various religions of the world, and try to find out analytical process laid down in them for the detection of *Maya's* charms and harassment both. Constant discrimination over the *Maya's* Sirenical exploitations is the way out of *Maya's* line of limit. A man, happy in every respect, may think that he should not strive for getting riddance from the clutches of *Maya*; but if he reflects over the matter that he may die at once, and lose everything he deems to be very valuable and desirable, he will at once be stirred up and brought to the senses, and will be put upon a determined will to seek the way out of the *Maya's* illusory world.

Before long, about a quarter of a century ago, I was the guest of a young Raja of Orissa. He argued with me one day, during my sojourn there, that it would be a great folly and foolishness on his part if he turned to be a *sannyāsīn*—a monk renouncing his vast wealth and estate, his exceptionally beautiful young wife, his very handsome son and daughter, his title of Raja and his valuable friendship with the paramount power in the personages of the governors. I replied to him saying, "You do not know and you have no time to think how slippery is this land of living; suppose you die to-morrow of heat-apoplexy, then where will be your vast wealth and estate, your most beautiful wife and handsome children, and what will be the worth of your friendship with the paramount power, where will be your *idā sāhib* friends at that time?" Soon after I went to Madras, visiting many holy places on my way there-to, and there one day I found the name of that Raja in the obituary list published in the "*Madras Hindu*," the Raja having actually died of the very heat-apoplexy on the same day I had mentioned before him during the course of our conversation, although I profess no power of prediction, and those words had simply gone off from my

mouth quite involuntarily.

The beloved of the *Maya* are so deluded that they cannot feel the transitoriness of the world. They lustfully enquire about the beautiful bride to be married with them just after their return from the crematorium where their exceptionally beautiful and devoted wives have been burnt to ashes. As soon as a Raja is dead his heir-apparent or the regent Rani is busily engaged in his or her royal affairs, as if nothing noticeable has happened. Sitting before the crematorium where a dear one is being burnt to ashes, the cremators fall addicted to miscellaneous talking, intoxication of wine and smoking of hemp or tobacco, novel reading and playing of cards and chess, as if they have come to a festival. While they have no *vairágya* at all, even when in the cremation-ground, when can such people get *vairágya*, and when will they strive for the estrangement from the shade of the world tree? How charming and bewitching is the influence of *Maya*? She makes a Raja so miserable and wretched under many calamitous and adverse circumstances, that he tends to commit suicide; and sometimes does so in spite of his possessing vast wealth and estate, a most beautiful Rani, power, position and popularity, so desirable to his life. On the other

hand she makes a hog quite happy, with its dear children, all besmeared with and fed upon human-dung. A Raja who is to-day very happy with his vast territory and wealth, and the most beautiful Rani, and is fed with the most delicious and relishable food, may die to-morrow, and take his rebirth as a hog, when he will be forced by the same *Maya* to be fed upon human-dung, and be-smeared with the same. Such is the worth of the favour of *Maya* and that of the kingship and emperorship.

Much has been discussed about *Maya*. Why? because unless and until *Maya's* false charms are analytically defined very elaborately, and the worthlessness of the *magic* favours is fully comprehended by the *Maya's* creatures, boasting of themselves to be her special favourites, these deluded ones cannot be inclined towards the path of Truth; like naughty boys, who always being addicted to playing, do not care to mind their studies at all. These naughty boys are in the beginning much fondled and caressed by their guardians, and they remain negligent of their duties for a long time, but when this exceeds the patience of their guardians, they are severely whipped by them as the last resource for their estrangement from their much beloved play-

ground. Some of them, who devote themselves to their studies with their eyes full of tears, constantly trickling down their cheeks, and with throats choked and breasts flooded and suffused with them, are only estranged; but some of them remain still obstinate and obdurate and do not care to read their lessons, and thus become miserable and wretched for the whole life. Men of *sattva-gunam*, with a slight punishment or no punishment at all from *Maya* are easily and naturally inclined to seek for the Truth; but those who are of *raja-gunam* require severe punishment and constant harassment by *Maya*, so that they may be driven to the path of Truth, having been diverged from their much addicted intoxication for seeking the favour of *Maya*, and to have the worldly pleasures gratified to their hearts' content. Those who are too much *rajogun* will not care still for the shouts and shakings of the saints and sages, for estranging themselves from the path of *Maya*, and will ever remain obstinate, grateful and faithful helots to her. Besides this unless and until *Maya's* delusiveness, worthlessness and whimsical harassment are comprehensively grasped by her creatures, how will they be inclined to follow the footprints of the sages and saints for attaining the Absolute Truth?

Another thing is to be said here. Knowledge is comparative, it is to be acquired by way of comparison. If goodness be not compared with badness, how can one comprehend the worth of goodness? If light be not compared with shade, how can one appreciate the superiority of light to shade. If Truth be not compared with *maya*, how is the greatness of the Truth to be felt. Appreciation of the greatness, effulgence, and exaltedness of Truth Absolute by *Maya's* creatures is fitly due to the comprehension of the worthlessness, delusiveness and whimsicalness of *Maya* by them. Unless and until a man knows his own position, low and wretched, he never strives and staggers for attaining any higher one. When a man knows well and comprehends fully that his *mayic* position and favourable condition are not at all worthful, he will necessarily be inclined to seek for the path of Truth, the intrinsic value of which he will only then appreciate. Thus there is the necessity of an elaborate description and illustration of the worthlessness, illusiveness, oppressiveness and whimsicalness of *Maya*.

If such is *Maya*—capricious, tormenting and worthless—should she be worshipped at all by her creatures, and are the worshippers right or wrong may be questioned now. The solution of it is a

simple one. They are both right and wrong; they are right so far their human and worldly evolution is concerned, but they are wrong so far their truly spiritual evolution is concerned. What they are doing in the shape of worshipping *Maya* is nothing but the seeking of the way to the gratification of hotter pleasures of sensuality and carnality and better prospect of holding superior position and greater power in the present as well as in the next birth, both of which are within the illusive line of limit of *Maya* called *maya's gandi*. They do not wish to pass out of *maya's gandi*. All their staggerings and strivings for the achievement of a better success in the shape of worshipping *Maya* are entirely meant for the pursuit of sensual pleasures and worldly position and power. Intellectual development has only one purpose with them, of acquiring superiority over the less intellectual people and of boastfully looking them down. Their another ground for intellectual culture is for becoming proper men of the world, *i. e.* properly faithful helots of *Maya* and doing service to others. In being proper men of the world they are properly drowned into the abyss of the illusive ocean of *Maya*, like an explorer, foolish and full of vanity, of the depth of the ocean being drowned

into it when he goes out for the measurement of its depth.' But the wise and intuitive saints are not at all to be drowned into the ocean of *Maya*, because they are cautious and far-sighted, like the hydro-graphers measuring the depth of the ocean, with the help of hydro-barometers, on being safely seated on board a ship on the surface of the ocean water, by the pressure of the superincumbent water. They are the helots of *Maya* and not the explorers of her befooling mysteries. They are befooled with the charms of the objects of *Maya*, and are not capable of detecting them to be false and worthless. During my pilgrimage over India and Ceylon, I had good many occasions to be a guest of the most intellectual giants, but I found them only to be more deluded and addicted to worldliness than common men of average intellect. They are more faithful helots of their wife and children, more ease loving, more self-interested and self-centred, and more power-intoxicated than the ordinary run of men. They are being drowned into the abyss of *mayic* ocean, more rapidly and enthusiastically than ordinary people. The peculiarity is this that the more rapidly and enthusiastically they are drowned, the more proud and boastful they become of themselves. Their display of arrogance and challenge reaches

its climax, when they are utterly drowned into the abyss of *Maya*. As for their challenge for doing service to others, it may be safely said that gaining of popularity is at the bottom of this challenge, besides their own style of living and maintenance which are comfortable and costly, at the cost of the donors. In short they receive a greater amount of service from others than they render to them. Thus worshipping of *Maya* is necessary so far one's pursuit of gain and pleasures of this world is concerned being actuated by the stimulance of *rajahgunam*.

It is not at all necessary for one, who is *mumukshu*, and is aiming at the working out of his salvation in this birth and does not care at all for having another birth, to become a faithful helot of *Maya* only permitting her again to harass and enchant him. For an *arhat*, who will die once for all in this birth and will have no other birth to be harassed and deceived by *Maya*, there is no necessity for worshipping *Maya*, because he has detected her deceptive power and bewitching influence, and does not like to move the wheel of birth and death any more; for his constant effort and endeavour is to stop it all at once for the time of eternity. His aim is the peaceful and blissful repository of the

Absolute Truth, where there will be no more wheel of birth and death moving rotatively onward. His *magic* existence will vanish away there like a necromancer's performances at the sight of the grand light of the Truth Absolute. He will have his own real existence quite identical with the Truth Absolute, without having been dashed against by the frightful waves of the ocean of *Maya*. On the otherhand the intellectual giants are vigorously trying their best to move the wheel of birth and death by way of moving heaven and earth for their worldly achievements of extremely selfish ends and so-called civilisation, without judging in the mind that this intellectual development, with a strong sentiment for being more civilisable, is destructive of their spiritual life. They being faithful helots of *Maya*, and heretofore of the peace of the shelter of the Absolute Truth, become restive and restless both, and ultimately tend to commit suicide when their *magic* life becomes unendurable for them. See the statistics of the U. S. A. and compare it with that of the wretched and crest-fallen India, and you will find that the number of suicides committed there is ten times greater than that in India; and this suicidal offence is confined more into the intellectual circle than in the circle of the

ordinary men. The blame of the Indians to-day is this that they have ignored their spiritual development, which is hereditary to them from their ancestral *Rishis*, and have been vigorously seeking for the *mayic* wealth, and money-making education under which the Americans and the Europeans are labouring so hard; they are constantly being harassed and befooled by these two main stays of *Maya*. They are always restless and peaceless. Every nation is pulling up with a trembling heart lest she should be attacked by her allies and neighbours. These intellectual giants are the real symbols or emblems of the grand Intelligence of Buddhist philosophy to be called all in all in this world. It is the same as the *Maya* of the Vedanta theology, Satan of the Bible and *avidyā* or *prakṛiti* of the Shankhya. So the intellectualists are the massive forms of *Maya* or illusion.

For the ordinary run of men worshipping of *Maya* is necessary for their achievement of success in the pursuit of worldly pleasures and fortunes; *Maya* is in a position to give them all they want. When they cannot do without having those pleasures and fortunes, they so morbidly crave for, they must worship *Maya*, at least for the satisfaction of their own sentimentality in

giving vent to their feelings, which always works in their heart in gratitude to her. But it is quite unnatural and unbecoming for them to slaughter so many lower dumb innocent animals, in showing their heartfelt gratitude towards *Maya*, only to enrage her wrath which is to bring about their destruction sooner or later. *Maya* is not so flexible that she will be bribed very easily and made inclined to bestow any boon upon you because you have mercilessly and callously slaughtered some of her innocent creatures before her symbolised images. Your mode of operation for pleasing and winning *Maya* by slaughtering her own creatures is nothing but an attempt for enjoying a fun by setting fire to your own dwelling house. *Maya* is very clever and crafty ; she cannot be won over or bribed. If you cannot suppress your feeling of gratitude towards her, you may worship her with the articles of relishable and delicious food and other articles, but do not kill the innocent and dumb animals in your false hopes for pleasing *Maya* in this way, because these helpless dumb animals have nobody to help them, nobody to rescue them from being butchered by you, no king or no law to save them from being mercilessly and callously slaughtered by you. Had there been

any king's law to prohibit those most diabolical crimes and to punish suitably the perpetrators of those unpardonable crimes you would not have dared committing them. Are you in a position to kill them outright, because you have got some money for the time being and some power and position in your society, because they have nobody to save them from their horrible destruction by your butcherly hands, and because nobody's feelings are touched by your such merciless beheading of them to say anything against your cruel deeds? Do worship *Maya* in any of her symbols you like, but not in a demoniacal way of flowing the stream of blood tremendously of the poor harmless animals. Sing hallelujahs in the outburst of your feeling of gratitude towards *Maya*, but do not kill these poor creatures; what harm did they do to you? Those poor innocent animals—goats, sheep and buffalos—are feeding on grass only and rendering you so much help, should they be beheaded because they do so? Instead of being grateful to them you are beheading them, you call them beasts. Who is a greater beast than yourself who can make his heart so callous in beheading his own benefactors. Swear in the name of God, or virtue, or truth that you will never behead

these poor animals—your real benefactors and subsisters in various ways from your infancy. The hope for working out one's own salvation by worshipping *Maya* in this way of slaughtering animals is utterly removed to a great distance. In one word if a man wants salvation—liberation of his soul—he must work it out only by attaining *Ātma-jñānam*, self-knowledge—to be elucidated in the concluding part.

Now another question of questions is what then will be the proper path to be adopted by an ordinary householder, willing to work out his salvation, but at the same time unable to renounce the world? Such a householder must be a strict vegetarian. He will be fully moderate in eating, drinking, and coitioning. He will have to be completely free from the four bad habits of intoxication and smoking, playing, novel reading and miscellaneous talking. He will have to be cautious about his selection of company of men. He must carefully shun the company of such men who are not naturally inclined to talk over *Ātma-tattvam*—true essence of the self—and *Ātma-jñānam*—knowledge of the self—and who are always addicted to even one of those four bad habits. He will have to be thoroughly spiritually disposed.

He will have to devote himself to the perusal of different scriptures and philosophies of the different religions of the world, to have a thorough comparative knowledge of them, and to hold a liberal view on the different religions. He will have to be a constant keen observer of the operations of *Maya*, so harassing, illusive and capricious. He will have to come in close contact with men who are free from those bad habits and are perfectly endowed with the wisdom of discriminating between *Maya* and Truth. He will have to be always engaged in the discussion and deliberation upon self knowledge and true essence of the self. He will have to respect all spiritual men—*sādhus* and *sannyāsins*, and feed them according to his own capacity, in spite of their many short comings which are quite natural to human beings. By serving them he will be benefitted and not they. Contact with the saints and *sādhus* and doing service to them are the means for being spiritually disposed. Looking askance at them is to be led to the path of scepticism. Most of the Bengali intellectualists are sceptics owing to their this sort of habit of looking askance at the *sādhus*, good or bad, who are at the very first sight taken to be the worst creatures under the sun. He should be liberal in his views in dealing with his

neighbours when a question of self-interest is raised with them. He will practise *Yoga*, the highest process of which has been laid down in the "Truth Revealed" * i. e. he will practise thoughtlessness. He will constantly brood over the worthlessness and transitoriness of this world and practise renunciation and *Vairāgya*. He will be worldly and will keep wealth and woman both for the maintenance of himself and his family, and for keeping balance of the excitement of his bodily and mental passions — mental because they are mainly goaded by the mind. The excitement of passions is chiefly due to the mind, body being its gross field of work only. Even without the body it is too excited by itself as in the case during the period of sleep; when it has no knowledge of the existence of the body, it is excited by itself and hence its receptacle the body is also excited in spite of its dormancy and benumbedness. During the period of dream the mind is not at all benumbed, on the contrary it becomes more independent, despotic, and fluctuates for nothing, and stirs up the body sometimes in a greater scale than in the awakened state. This is why many men miserably

* Vide, Truth Revealed—The Way to Moksha and Yoga

suffer from carnal passions during the period of dream, although they are able to retain the balance of their mind during their awakened state. These independence, despotism and whimsical fluctuations of the mind are all due to the fact that the mind remains quite unrestrained and irresistible during the dreamy state, owing to its *māhāt*—the driver of the mind-elephant—the intellect, being withdrawn and absent from its sphere the mind, and absorbed into the self.* A householder willing to work out his salvation will strictly observe these rules of life framed above. These injunctions, if strictly followed, will guide him to the liberation of his soul in his life. He must neither mortify his flesh of the body, nor indulge himself too much with the sensual pleasures; he will observe moderation. Extreme mortification of the body and extreme indulgence in the bodily and mental pleasures are both equally ruinous to the spiritual life. [Vide, Buddhistio Sutta.]

He will worship *Maya* but not with the intention of gaining better pleasure and position in his life. He should do it in order to gain her favour for escaping from her illusive line of limit—*maya's gandi*. He will worship *Maya* not by way

* Vide, The Soul Problem and Maya.

of slaughtering the lower dumb animals, but by cheating or killing his own beastly passions—the goat is the emblem of lust and the buffalo of anger. He will constantly sing the hallelujahs of *Maya* but not for the purpose of securing from her greater amount of pleasure and higher position and more irresistible power than the present ones; but he will do so only for the purpose of being released from her clutches. *Maya* will gladly let him escape from her illusive line of limit, when she will find him to be really disposed to seek for the Truth.

There exists no such condition with *Maya* that you will seek for the Truth as well as the sensual pleasures which are her properties; and that she will let you escape from her line of limit. You will seek for the worldly pleasures as well as pretend to be a seeker after Truth, and *Maya* will let you escape from her clutches, no such condition can exist with her. She is very clever and efficient; she knows your attitude of mind, that your attempt under the false pretence of being a true seeker after the Truth for escaping from her line of limit is quite futile. If you are at heart cherishing the hope for enjoying the bodily, sensual, and sexual pleasures you must not and should not seek to

leave her protection under any circumstances, adverse or agreeable. You must remain within her jurisdiction and entirely under her protection where your morbid desires for worldly objects and pleasures are to be fulfilled, sooner or later. If you run away untimely from her protection, before having your worldly desires satiated you will certainly break your ribs and will be utterly ruined. Do not seek to leave her protection, before your proper time arrives. What is meant by the protection of *Maya*? A household life is *Maya's* protection.

What is the proper time for a man to run away from the protection of *Maya*? When you will feel that all your desires for worldly pleasures have been satiated, and there is not the least shade of it in your mind-mirror, then it will be proper time for you to run away from *Maya's* protection to receive the light of Truth. It will be then only that the effulgent rays of the light of Truth will illumine and flush within you, and all bondage be slackened. You must be very careful of judging your mind, lest you should fall again a victim to the worldly pleasures, when outside the line of safety or protection of *Maya*. A large number of Bengali youngmen are meeting this miserable fate owing to their obstinacy and

restiveness for not being prepared to be placed under a wise guidance of a practical man in this field, and hence are doomed to lead a life of mendicancy and wretchedness, and sometimes one of shame and humiliation owing to their self-willedness and waywardness. They are seekers after the popularity of the prominent *sādhus*, who, by their sheer force of will have succeeded in their undertakings. They are not seekers after Truth; had they been so, they would not have been reduced to beggars for name and fame. Seekers after popularity must suffer for their own folly. They are neither under the protection of *Maya*, nor in the shelter of the Truth Absolute. There is a line of demarcation between the illusive line of limit of *Maya*, and the luminiferous line of the Truth Absolute, where any man can safely find his final repository. As soon as they come out of their household affairs, they become teachers and begin teaching others, before they themselves are properly taught. Their object of ascetic life is to gain popularity, which has been acquired and enjoyed by the well-known *sādhus*, without judging their own feebleness of will-force to control their temptation for the same. Mania after popularity falls under the purview of the stringent law and scope

of *Maya*. A man wants recognition of himself, and his principle of life is to establish himself in the world. This idea of having been recognised by others develops into the idea of popularity. Thus it confirms self-establishment or egoism which is *Maya*. The most rigorous asceticism and the strongest discriminative power are needed to escape from the illusive jurisdiction of *Maya*.

A householder will be worldly but not be addicted to worldliness. He will keep wealth for the subsistence of his family, and woman for retaining the balance of the excitement of passions, but must not be maniacal after them. There is an escape-valve for a householder confined into the boiler of *Maya*, where fire is furiously ablaze. Constant thought of a man's own death renders him escapable from the *mayic* boiler—(a suggestion of and injunction by Lord Buddha). When a man feels this thought of death agreeable to himself, he is escapable from the boiler of *Maya*, but when it is dreadful to him, he is surely to be hound within it. Lord Buddha had seen the whole world ablaze with fire. Want of discrimination is the cause of one's entering into the *Maya's* boiler, knowing it to be a place of pleasure through his ignorance and error. Practising of thoughtlessness for an

hour or two daily, constantly pondering over the thought of his own death, discriminately knowing the world as a big boiler of *Maya*, where fire constantly blazing, and not foolishly knowing it to be a place of pleasure are the safety-valves through which a householder can be made to escape from the boiler of *Maya*. He must know positively what sort of place this world is. He should continue worshipping *Maya*, so long he is not fully convinced that this world is really unreal but when he is fully convinced that this world is merely an illusion and not really existent, and its existence is nothing but a phantasmagoria, which is only seen by its creatures suffering from the delirium tremens, he is not required to worship *Maya* any longer. A delirious man cannot detect that during the period of his delirium what he sees are actually unreal and mere phantasms. So is the case with the ignorant creatures of this *magic* world, born of and brought up in illusion, and hence are quite unable to detect the illusoriness of this world.

The question of *Bhakti*—devotion—is certainly raised in connection with the worship of *Maya*.

Bhakti— Without devotion, worship is not
Devotion. possible. Devotion is possible when
 symbolisation of *Maya* in the image of *Krishna*

or *Kali* is taken to be a true deity or god or goddess through the blind faith or natural faith: blind faith because he has taken it to be a real existence depending upon the faith or sayings of others. Natural faith denotes to be one acquired by him, from his very boyhood, owing to his being born and brought up in a sect where this sort of faith or system of worshipping of *Kali* or *Krishna* is prevalent. Devotion is needed for creating a morbid desire for leading a spiritual life and tendency in the mind to seek for the Truth in the long run. Ultimate object of devotion is the union or communion with the Absolute Truth, although at the outset this sublime and far-reaching object cannot be comprehended. The water of devotion, *bhakti-ras*—the sentiment of devotion—is beneficial for a man to have his obdurate heart liquified to flow towards the direction of the Absolute Truth.

Unhappily the ultimate object of devotion is now-a-days not at all aimed at or explained by the preachers of the doctrine of devotion. The sublime thoughts on the doctrine of devotion are not at all appreciated now by anyone; only the sentimentality, along with the shedding of tears, has been the sign of devotion, making its ultimate object obscure and neglected. In this way the

Truth has been shrouded with the sentimentalities in the way of devotion now. But the authors of the doctrine of devotion like Lord Gauranga, Mahatma Gosain Tulsidas and their immediate followers were deep thinkers. They had laboured very hard in writing so many scriptures of devotion in which they elaborately illustrated the necessities of aiming at the Absolute Truth, as the ultimate object of devotion. Their idea of *tanmayattica*—absorption into the Absolute Truth by way of being immersed into devotion—is quite identical with the idea of *Asamprajñāta-Samādhi* of the Vedānta theology. The ultimate object with both is the same but the channels are differently invented through which the object is to be reached. In the end both the ways of devotion and *Jñāna* unite together, though in the outset they widely differ in respect of their starting points. The Vedānta theology says that you should try constantly to grasp the idea that you and Brahma are one and the same. The doctrine of devotion says that you should constantly and incessantly try to grasp the idea that you are nobody and *Kṛishṇa* is all in all, and asks you to be merged into Him, after losing your separate existence; of course before being fully able to be immersed into Him, idea of your separate existence

will not vanish. As for a Vedantist he also cannot fully grasp the idea of his oneness with the Absolute Truth at the outset, only by bearing the doctrine of Vedanta for a month or a year. So if these two paths are properly judged, with cool and impartial mind, there will be no collision between the Vedantist and the devotionalist.

The Truth of devotion is not so easy to be conceived, as the shedding of tears under sentimental feelings. To be overwhelmed or lost in devotion is not to be overcome with sentimentalities. Truth of devotion requires intuitive knowledge or faculty to be conceived, as in the case of a *jñāni* requires the power of intuition to comprehend the true characteristics of the Absolute Truth. Catholicity of religious belief has been removed to a great distance from this earth, and bigotry and malignance have prevailed in its stead only to destroy the religions of the world. Unless and until a man is fully convinced and perfectly imbued with the idea of the greatness and effulgence of the Truth Absolute, he cannot get rid of the bigotry and malignance, in spite of his being overpowered with sentimentalities and emotionalism which, instead of revealing the Truth, only shrouds It. The ignorant people—the sentimentalists and emotionalists—quarrel

with others for snatching away the false shrouds of the Truth without heeding for realising It. They will not strive for unveiling the Truth but will enshroud It with their shrouds of sentimentalism and emotionalism. In their *uchchhās* or ebullition of sentiment and emotion they do not care to seek the Truth-in-Itself; and in their madness arising out of an excessive accession of emotional joy they lose themselves and do not care a straw for the Truth. Retention of such ebullition and joy of the sentiment 'or' emotion for a couple of hours is deemed by them to be a great achievement of success in the path of devotion, without knowing it as a fact that the real Truth has been hidden under the shrouds of their sentiment and emotion and the ebullitions of joy which are only momentary and mental—Truth being much below the ebullient surface of the mind-ocean. When the sentimental ebullition and joy cease to exist after having lasted for an hour or two, all the mental botherations reappear, and the devil mind begins to fluctuate for nothing in a whimsical and capricious way. But when the Truth is revealed, the mind never becomes fluctuous but hangs down its head in shame before its seek, the realiser of the Truth, who is capable of detecting its false fluctuations and whims.

In connection with devotion another question is raised: if in the path of devotion, the devotional stimulation and tendency of mind should be directed towards an image like that of *Kali* or *Krishna*—the mere symbolisations invented by the imaginative minds of the mythologists who were fond of sporting with fancy like the authors of the Arabian, Persian, and Turkish Nights. I think the symbolisers of *maya*, the *Paurāṇics*—mythologists—were much more efficient and influential than those foreign authors. There is no historical record before me, or I do not know if there is or was any in existence at all, with the effect, that the custom had been in vogue in those foreign countries of worshipping the heroes and heroines of those fictions, before the advent of Mohammad, the founder of the Unitarianism in those countries. If the *Parāns* are mere fictions and the symbolised gods and goddesses are nothing but the productions of the imaginative minds of those *Paurāṇics*—the fictionists—then how had this custom of worshipping those fictitious gods and goddesses prevailed in this country and why had it been received and recognised with acclamation by the people of India? This custom got its prevalence amongst the people of India in a time when they were in a wretched condition,

both morally and spiritually. They had no sharp brains to comprehend the sublimest Truth, but were fickle-minded, only capable of delighting themselves with the fancies of mind by way of reading the fictions, and had accepted those fictitious tales as the gospel truths, instead of making any vigorous attempt to grasp the real Truth; for they had known and judged the capacity of their own feeble brains which were too small to comprehend the sublimest Absolute Truth. The grand philosophies like Yoga-Váshishta and Upanishadas had been in readiness at or before that age, but nobody cared to touch them except some erudite Pundits who used to peruse them and tried to grasp the truths contained in them. These Pundits were wretched in their worldly, pecuniary, and mental conditions as they are now, and they were also too timid to dare proclaim the Truth before the people holding monitary strength. Had they tried to introduce those highest philosophies to the people who had been addicted to fiction reading, they would have to cut off the sympathy of the wealthy men with them, and hence their monitary condition would have been more miserable than ever; so the truths of those philosophies and theologies had been kept hidden in their caves for a considerable period of time.

Then they had been content in composing a stanza—"Kāvyaena hanyate shāstram, Kāvyaṃ giteṇa hanyate, Gitānchāstrivildāsenā, Strivildāsam bubhukshayā"—The scriptures—philosophies and theologies are all killed by novels, novels are killed by romantic songs, songs are killed by the pleasures of sexual intercourse with beautiful women, and pleasures of sexual intercourse are killed by hunger. So the proclaimed decision of the Pundits of that old time is that *shāstras*—the books containing truths of God—are always to be defeated by *Kāvyaṅga*, i. e. romantic novels. Go to any presidency city like Calcutta, Bombay and Madras, and you will find that thousands of romantic novels are being sold up there daily, and how brisk and busy are the book-depot owners in selling novels. All the bookshelves of every house are full of novels. Many public libraries are also full of novels only. If some books on philosophy or theology are kept there, nobody cares to touch them. Such is and had been the nature of taste of the deluded people of the world, commonly called the "men of the world." So it is obvious that the books whether scriptural, theological or novelistic are all written according to the nature of taste of the people of a country, in order to have them widely circulated

and fully popularised. Examples are not in wanting at all, and any mention of them will be superfluous here. Any one however highly cultured he may be, will be condemned to serious offence and sometimes to death like the wisest Socrates, if he voluntarily aberrates from this path of the general principle of writing books according to taste of the people of the time.* So the *Pauranic* authors were quite right in writing those fictitious tales befitting the mental hallucination of the people of their time. Now the ideas and impressions of worshipping images thus imbued with and moulded with by the people, having traditionally been handed down from generation to generation now have been implanted in their system so deep rootedly that they cannot do without worshipping the images, in which they find some sentimental joy and outward enjoyment, in respect of delicious and relishable articles of food and other amusements. The position of ordinary men is very awkward, so far as their spiritual cultivation is concerned. They can neither sit calm and quiet, nor be happy in grasping the true nature of the Truth Absolute. What will they do? They must be engaged in some sort

* Vide, the Life and Teachings of Socrates.

of religious festivals, otherwise they will have to idle away their time. The idle life is the abode of Satan. So they should be engaged in religious festivities like *Kali-pujá* or *Hari-pujá*—the act of worshipping the imaginary goddess *Kali* or god *Hari*, according to their own taste or liking. They will certainly acquire some sort of *shraddhá* or reverence by them. But this mark of reverence is very rarely seen; almost all the worshippers are engaged in the outward joy and enjoyment of the festivals and care little for acquiring *shraddhá* at all. Besides this the system of worshipping the goddess *Kali* with slaughtering goats, sheep and buffalos and with their flesh and wine is horrible altogether, and ruinous to the spiritual development. The system of *Hari-pujá* is innocent and it can be done safely without injuring the spiritual life. For the passers-by in the path of *moksha* there is no such necessity for worshipping *Kali* or *Hari*, but for the men of the world, who have no idea of *moksha*, this sort of worshipping is pleasurable as in the case of children having been engaged in play with their dolls and toys, otherwise they would be more restless and joyless.

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males, because of their being shut up from the outside world. On account of these religious ceremonies they are happy and joyful in the Zenana. They acquire some *bhakti* or devotional tendency from their observance, but the ceremonies connected with *Kali-puja* are horrible and cruel and are productive of the callousness of mind.

Now comes the question of the law of *karma*,—where does it exist, if the whole universe is

unreal and dreamful and merely a dreamworld. The problem is a deep one. This world is a grand play-ground. Take the example of a play-ground where play so many bands of play-actors. Some are engaged in cricket, some in football, some in a team or tournament. Every sort of play has stringent rules and regulations, which bind its play-actors to observe them very strictly, else they will be turned out from the play-ground, and they will actually weep if such a misfortune befalls them. During the period of playing a game, the players are actually more active and cautious for obeying the orders of their umpires or captains, and are actually more loyally abiding by those rules and laws framed by them or by the play-codes than the king's laws, not to speak of God's laws which they do not care

at all to obey. When engaged in the play ground, these players become so excited and so deeply immersed into the affairs of the play that they cannot realise this truth that they have been engaged in a play which is nothing short of a mockery. Sometimes they become engaged in a horrible quarrel with one another, beating, fighting and coming to blows in the end in such a manner as if each party has lost a great deal—a kingdom or an empire—when any sort of misconduct, on the part of a player or a party, is found or detected, violating the most stringent laws which are most inviolable to them. Their morbid intoxication for playing, and their purely loyal abidance by the laws of play indicate most conspicuously that the play is not a false show but a real thing, and its laws are more inviolable than the grand laws of this universe. To them—the players, the play is an actual *karma* and not at all a mockery. Why do so many highly educated and highly intellectual people, during the period of their play, forget the real truth that play is an unreal affair? What is the cause of this *bhrānti* or hallucination? More *mattalā* or passionate excitement is the cause of this *bhrānti*. The greater the passionate excitement for the *karmas* of this world, the greater the delusion

In a play the greater the addiction, the greater the delusion.

Now what about the spectators, by-standers and on-lookers to the plays? The inviolable (ironically) laws of the play cannot bind them at all. They are safely exempted from these punitive laws which cannot be enforced on them. Why? because any law—statute, social or the grand law of Nature—is only applicable for the deluded people, labouring under the hallucination, due to the passionate excitement for the *larmas* of this illusory world. These laws are not at all binding upon those who are totally free from *bhṛānti* or hallucination. *Bhṛānti* is the cause of being subjected to the laws, statute or natural. So the question of the existence of the grand law is here clearly decided. Grand law is and must be existent, but only for the *bhṛānta*—deluded—persons binding them tightly to obey it, but not for those who are free from *bhṛānti* and are safely exempted from it. The universal grand law of *karma* is a *mayic* law. How? because it is framed by *Māya*. When the whole universe is *māya-kalpita*—born of or produced by the imagination of *Māya*—then its law of *karma*, however apparently felt to be a grand one by its illusive creatures, must be a *mayic* law. *Māya* is *anīyatā*, undisciplined,

says the Vedānta Theology. This is why *Māya's* creatures are not properly and impartially governed and gifted by *Māya*, herself being undisciplinable. There is no systematic discipline in guiding and governing her kingdom. You will say, "Law of *karma* is responsible for all this misguidance and misgovernment of the creatures of the universe." I say, "Yes, but only about the play-actors and it is applicable only in the play-ground limit." The play-actors, owing to their extreme passionate excitement or *mattatā* for the illusive *karmas* of this world, bind themselves to this world and hence are subjected to the *mayic* law. *Bhrānti*—hallucination is the cause of one's being subjected to this *mayic* law of *karma*. Passionate excitement for the *karmas* of the *jivas* or creatures is productive of this *bhrānti*. The degree of hallucination entirely depends upon the degree of passionate excitement for the *karmas* by the creatures, which is the root-cause of their being subjected to the hallucination and hence to the illusory law of *karma*. Why is it illusory? Because the universe is illusory, its mistress *Māya* is an illusion, and hence its law of *karma* is necessarily illusory. As a player in the play-ground forgets himself, while the play is in progress, to be a true man under the excitement

of play, and displays his *mattalá* or madness in a way quite laughable to a by-stander who is not illuded with the excitement of the play, so the creatures of this world become *bhránta* or hallucinative, owing to their extreme passionate excitement for *karmas* in this illusive *karma-lshetra*—field of *larma*—the *Maya's* workshop. *Karma* itself is the goading of *Maya* who is false herself. So the fruit of *larma* is futile, and necessarily the law of *karma* is convetional, hence unreal like a play-code. But it is so? to one who has practically realised the Truth underlying *maya* having taken it as quite false.

Now come to a deeper problem. *Karma* and *bhránti* both are inter-dependent. *Karma* hegets *bhránti* and *bhránti* hegets excitement for *karma*, and these two are *anddisiddha*; both have been like a married couple clasp lustfully and mutually their hands together, wandering about this illusory world, since the time without beginning, befooling its creatures by way of instructing them the *Karma-Yoga*—the necessity of *larma* for the attainment of the goal of life, and themselves goading them to be passionately excited for doing the *karmas* in order to have them brought under the subjugation of the law of *larma*, which itself is illusory in the eyes of a wise man but

important in the eyes of an illuded man, like the play-code being taken by the play actors to be an inviolably important one but quite false and futile to a by stander. Now *bhīdnti* does not come from the firmament, it is produced from the *buddhi* itself, (safely can be said from the mind itself a better comparison of *buddhi* can be made with *maya*. Vedanta theology has taken *buddhi* and not mind for the purpose of supporting the theory of reflection as *mayopahita* or *buddhi-upahita chaitanya*—consciousness reflected upon the *maya* or *buddhi*. Mind and *buddhi* have no difference between them.)

Bhranti is like fog. Fog is produced from marshy soil and does not come down from the sky. Marshy soil is productive of

Bhranti both fog and harvest. The harvest is the root-cause of *karma* having

enabled the creatures of the world for being excited for doing *karma*. So the root cause of *karma* and *bhranti*—harvest and fog both, is the same soil—*buddhi*—*maya*—mind. Excitement for *karma* is due to *bhīdnti* which is harboured in the *buddhi*—soil. The soil does not always produce fog and harvest, it produces them only when it is wet and marshy. The dry soil is never responsible for the production of fog and harvest. So is the

case with the *buddhi*. When *buddhi* is saturated with the moisture of sentimentalities, it becomes marshy and capable of or liable to the production of fog and harvest both, i. e. *bhrānti* and *karma's* excitement. When *buddhi* is bereft of its moisture sentimentalities, like dry soil it produces neither fog, *bhrānti*, nor harvest, excitement for *karma*. When *buddhi* is free from illusion and excitement of *karma* on its being fully dried up from the sentimental moisture, it is liberated from the wheel of *karma* and *bhrānti* and will be extinct and immersed into the self, the Truth being identical with the self. This is called the liberation of the soul. How? because *buddhi* is the shroud of the self, but when the shroud is withdrawn the self remains naturally effulgent with its self-illuminating glory. The self has neither bondage nor salvation. When it is enshrouded with *bhrānti*, fog, it is foolishly called to be in bondage, but when *bhrānti* vanishes it is called liberated. When *buddhi* becomes foggy owing to its saturation with the moisture of sentimentalities, it is subjected to *digbhrānti*—hallucination about the direction, and it blindly and foolishly follows the wheel of *bhrānti* and *karma*, or in a grander scale the wheel of birth and death. This *bhrānta buddhi*—hallucinated intellection,

armed with the reflection made on it of the effulgent self is called *jivātmā*, which is constantly bragging and blustering for its vanities for vigorously and cheerfully moving its wheel of *bhrānti* and *karma*, or birth and death. As ordinarily birth is the cause of death and death is the cause of birth, so *bhrānti* is the cause of *karma* and *karma* is the cause of *bhrānti*, both being constant companions, separate but inseparable. This married couple—*Karma* male and *Bhrānti* female—is the cause of this universe. They are the begetters of this illusory universe.

How does *Bhrānti* beget this world out of its false imagination? *Bhrānti* is very clever and efficient; she—symbolised as a lewd woman in the Vedānta Theology—has got skilfulness in bringing about an unusual occurrence, or cleverness in causing an improbability to occur. She is called *Aghatanghatan-Patnyāshi*. If any one of my readers has got an experience of the sea-voyage, he will give evidence of the great fooling power of fog in the ocean; how this fog, the emblem of *bhrānti*, is in a position to endanger the safety of the lives of all the sea-voyagers. Remember the horrible description of the destruction of the S. S. *Titanic* which lost its direction when plying in a foggy portion of the

Atlantic ocean.

Digbhrānti is destructive to the world-creatures. So they should vigorously attempt for rendering themselves escapable from the destructive clutches of this *bhrānti*, else they will meet the same fate as that of the S. S. Titanic. Fog shows the water to the sea-voyagers as land, and the bank of land appears like water, causing the ship to run aground. *Karma* will exist and *bhrānti* will not, no such condition can exist. *Bhrānti* will exist and *karma* will not, no such condition can exist either. They are begetters of each other. When a man is seen proceeding forward for doing any *karma*, you will know that *bhrānti* has overtaken him in goading him then to do so. When *bhrānti* has withdrawn itself from a man, he will no more be able to do any work. He will simply sit stock-still. A man bereft of *bhrānti* is not befitting for any *karma*, good or bad. Everything has been proved to him to be false—really false. He has been fully convinced that this world is a great illusion—a full phantasmagoria—a country of phantasm. His stock-stillness is not the effect of idleness, but of the wisdom which he has arrived at a perfect decision and conviction that this world is merely a phantasm and not at all really existent. He looks to this world not as a real

thing, but as a mirage, knowing it to be a mirage he will never be deceived with it

Now a lazy questioner will ask what will be the fate of this world if everybody sits stock still like my 'wise man'. Everybody cannot sit stock-still, not one in a lac can sit in this way. Why? because their *buddhi* is marishy from which the fog: *e bhrānti* is constantly arising. When there is *bhrānti* in them, how can they sit stock still like a wise man who is free from *bhrānti*? These worldly creatures cannot but be goaded to do *karma* by their own *bhranti*, arising from their *buddhi* saturated with the moisture of sentimentalities. Their corrupted *buddhi*, owing to the constant accommodation of evil thoughts and ideas into it, which are constantly producing the evil propensities for the gratification of the charms of the illusive objects, cannot permit them to sit calm and quiet at all. The physical body does not sit by itself, it is seated by the goading of the *buddhi*, it does not move at all by itself, but it is moved by the goading of the *buddhi*. When *buddhi* is lewd and restless, how can the body sit stock still? How can a wicked boy sit calm and quiet, unless he quits his wickedness? The worldly creatures will constantly corrupt their own *buddhi*, and again sit in a peaceful

state, no such condition can exist. If it be granted for the sake of argument that all the creatures will sit stock-still like a wise man, then the lazy questioner will again ask what will be the fate of this world. I shall ask another counter-question to know if he have been born in this world and is living in it for the sake of love for this world or for anything else. Before his birth he could not know if this world was a desert-like place in which no living creature could live. Then why and how did he come to this world, without knowing its nature beforehand? Did he know that it was full of creatures before he came here? Certainly not. Then why does he apprehend now as to what will be the condition of this world, if all the creatures in it sit stock-still? Again when he will depart forever from it after his death, can he guarantee that after his departure it will never be depopulated and will ever remain full of people? He is asking the question as if he is the owner of this world, as if he has come here only to preserve its population and maintain its discipline.

Do you not know that your illusory existence in this world is nothing but the outcome of the gratification of the lustfulness of your parents as well as your own lustfulness to be gratified in

the youth? Before your birth you could not enquire into the condition of this world, and after your death you will not be able to do so. Only for some days your sojournment into this world is ordained. Then who are you to preserve the peaceful condition of this world? How can you do so? The world is a grand labyrinth, a *golak-dhānīdhā* in which its mistress *Māyā* is whimsically and capriciously bringing about an unusual occurrence to pass, and causing improbabilities to occur (*aghatan ghatan*), constantly befooling its creatures with her chameleonic appearances. She cannot be recognised or detected because of her chameleonic appearances constantly changing for bewitching her creatures. It is a grand labyrinth which is full of inextricable windings. Its passages connect the different rooms and compartments here; it is very difficult to find the way out of it, it is full of inexplicable difficulties and perplexities. Try your best, if you can, to get out of it, and seek for the Truth behind it, to be seated there peacefully and blissfully for the time of eternity. Do not vainly attempt to preserve the discipline of this labyrinth. You cannot succeed in your attempt, although you may be reputed and renowned by its befooled people, all falsely and deludably clapping around you, as

if a clown, is surrounded by the street curiosity-mongers. If you become a guest in a house for a day or two, and if you interfere with its affairs good or bad, you will be at once turned out from there by the house-mistress. So how can you dare interfere with the affairs of this labyrinth, however whimsical and capricious they may be? If you do so you will be at once turned out of this *golak-dhándhā* broken-necked, under orders of its great mistress *Maya*. Millions of disciplinarians had come to this labyrinth, and gone away from it, without having found any remedy for the readjustment of these labyrinthal affairs. Its affairs are not at all readjustable. Readjustment is impossible here. Why? because this labyrinth is owned and governed by a lewd woman, most capricious and skilful. *Maya* is *byabhichárinī*, lewd, and *anīyatā*, without any discipline and adjustment. Attempt, on the part of any casual visitor of this labyrinth, for bringing about a readjustment or discipline is quite futile. *Maya* is so mighty that one twinkling of her eyes can bring about the destruction of the whole labyrinth, like a juggler who can put an end to his exhibition of jugglery within a second. The *bhránta*—befooled—*jīvas* become awe-struck with the grandeur of this labyrinth, and think

that the destruction and renewal of it is quite an impossible task for the mighty *Maya*.

Now another important question is this—where is the law of *karma* existent, and how can one easily escape from it? Law of *karma* is harboured with the *Maya*, universally speaking, and with the egotistical *buddhi*, individually speaking. Universal *buddhi* is *Maya*. Individually speaking the law of *karma* is binding upon the egotistical *buddhi*. When egotism is destroyed of the *buddhi* by its discriminative or apperceptive aspect, and freed from its impurities in this way—because the egotistical ideas are the impurities of the *buddhi*—then the law of *karma* becomes harbourless for the want of its place of refuge, and is necessarily inactive and ineffectual to be binding upon the creatures freed from egotism. Complete freedom from egotism is *Moksha*, i. e. the total exemption from the law of *karma* for the time of eternity. So any man willing for working out his *moksha* in this life, must have the total eradication of the egotism of his *buddhi*, by way of taking shelter under the peaceful shade of the discrimination-tree. Constant pondering over the worthlessness of this labyrinthal world, including his own existence, is the way to the eradication of his egotistical ideas of his *buddhi*.

But where is the time for doing this for the intellectualists who, being goaded by their unduo vanities of their exceptionally transcendental intellect, are constantly and ceaselessly toiling and bustling, bragging and blustering about the cities under the pressure of their monomania for money?

Now another question 'is that if a man quits the egotism of his *buddhi*, the law of *karma* may not be binding upon him, but what about the exsiccation of the previous action—*prārabdha*, or *pūrbba-karma*,—which must be undergone and experienced even when a wise and efficient man has relinquished the egotism of his *buddhi*. The solution of this is not too far to seek. Whenever any murder is committed its perpetrator is to be punished by the king's law and not by the weapon with which the commission of the crime is done. Now if the perpetrator of the crime can commit suicide just after the commission of the crime, king's law cannot punish him then, and its unimpeded power ceases to exist so far this crime is concerned. So is the case with the *prārabdha karma* which means the beginning of the undergoing or experiencing of the fruits of *karmas* done in the past life or birth. Now it has begun and not yet ended, then what will be the fate of the deer of such *karmas*? During the pendency of the

trial of a criminal case, if the accused dies, the case must be dropped there. The egotism of the *buddhi* of a man is the real doer of a *karma*, and not his body. When egotism is eradicated, law of *karma* cannot be binding upon him. He will sit stook-still, upon the back of his own gross body as a camel, continuing its journey through a desert, until it is dropped in the course of time. He will continually ponder over the idea that he is not the body. This body is his vehicle. He is seated on the back of this camel-vehicle, but he is not the camel. He must feed this vehicle-camel with the eatables it is naturalised to eat while journeying in this world-desert. But when it will be dropped in the course of time, he will not lament for it, deeming this affair quite insignificant, being the winking of the eyes of *Maya*. He will be in a position where a little influence of the *prārabdha* will still exist with him owing to his vehicle—the body-camel—being under him, because the body-camel has been earned by his own *karma* acquired through his own folly in the past birth. So long this body-camel is with him he will have a little botheration on account of this, and in this state he is *jivanmukta*, almost but not entirely freed. When this body will fall into the jaws

of death, he will be *videha-mukta*, entirely freed.

Now another question—a lazy one. If a man, one in a million, attains salvation in this world, what is it for the rest of the population, what benefit is derived by the world as a whole? What benefit is derived by the cats and dogs of this world from your intellectual development, what benefit is derived by the rustic people of your country from you while you are boastfully seated in your university—a seat of learning? I call it a seat of vanity, because whosoever passes out of it as a graduate becomes vanity itself and his vain glory has no limit. He comes out of it being miserably affected with the mental disease of the monomania for money alone and nothing else. What is the root-cause of their being monomaniacal for money? Because they have been taught not *vidyā*, knowledge, but *avidyā*, false knowledge. False knowledge must crave for false object money and nothing else. If they get money their university vanity is multiplied tentimes; and if they do not get it then their abnormal vanity ceases to increase and sometimes it makes them so morose that their monomaniacal mind creates a tendency to commit suicide, when mania is not at all satisfied. This is the result of the acquirement of *avidyā*. The university learning is the

greatest obstacle in the path of *moksha*, because *moksha* is nothing but the total eradication of vanity, the egotism. The learning, that increases the natural vanity of the men of the world, cannot be helping in the way to salvation. See how the world's people are taking up the quite contrary direction from the way of salvation in their madness or mania for money. Feel the great befooling and bewitching influence of the *alma mater*, as if she is the *māshi*—mother's sister, here sister of the mother *Maya*—of the men of the world. Position of the Indian's is abnormally awkward, because they neither get money nor have any idea for craving for *moksha*. They are dwindling between two paths, *viz.* the path of *moksha* and the path of money, in a state of utter bewildered perplexity. Their harassment by *Maya* has not reached its climax; when it will, they will be forced to turn their faces towards the way to *moksha*.

Again, they will ask that the rustic population and dogs and cats are not fit for education, owing to their natural deficiency in their merit, intellect, and memory. Then how will all the people, intellectual or otherwise, get rid of the clutches of the law of *karma*, and will be eligible for attaining *moksha*? When the question of eligibility is raised, in connection with the derivation

of any benefit from a university man, of a rustic man or a dog or cat, why should it not be raised, in connection with the benefit of *moksha* from a wise man, of the people in general of this world?

Now it should be pointed out that a man, a wise man, who has freed himself from the law of *karma* by his sheer force of will and power of discrimination, is the bearer of the standard of Truth, indicating all others, who are deficient in intuitive faculty and lacking in will-force, to follow it, by having left some manuscript for them to illuminate them in the long run, or by some instructions left with his disciples to act as his agents for teaching others in the line of his thoughts. Lord Buddha had written some books, Shri Shonkaracharya had written many scriptures and had he not been out of his youthful age of thirty-two years he would have left many more scriptures behind. Socrates the wisest man in the world in his time, as the Delphic oracle proclaimed him to be, had written nothing himself, but his life and teaching compiled by his followers had produced a marvellous effect upon the world's people descending from generation to generation since the last twenty-four centuries. These personages did not mention any means for the discipline and readjustment of

the world's affairs. They understood well that the affairs of the world are not disciplinable and adjustable. Three of these personages were alike in their line of thinking, so far the aim of *moksha* is concerned. Lord Buddha's injunctions to his disciples were to seek for *nirvān* and not God. A very short dialogue will be interesting to the readers if quoted here. It is between Lord Buddha and his pet and worthy disciple Ananda. Ananda asks Buddha if there is any God in the world. Buddha says, "Did I tell you that there is none?" "Then shall I accept that there is God?" says the disciple Annanda. "Did I tell you that there is God?", replies Lord Buddha. "Then what shall I do, what shall I perceive?" says Ananda again. "Seek for *nirvān* and not for God. Do not bother yourself for seeking God," says the Lord sternly. What is it and what is meant by it? The idea of the existence of God prevalent in India was very erroneous. This idea was and still is that a personified being, all-powerful, omniscient and all-merciful is predominating over the world as an emperor with irresistible power and governs and judges its creatures. Lord Buddha discards emphatically this erroneous idea and enjoins his *sanghas*,

the hands of his followers, to vigorously seek for *nirvāṇ* and avoid botherations arising out of the question of the existence of God; the erroneous idea of which hofools, the people of this world. Buddha was *duḥkha-bādi*, Shankaracharya, *māyā-bādi*, and Socrates, *ātma-bādi*. Buddha was the supporter of the doctrine that the world is full of misery. He saw the whole world ablaze with fire. The world to him was a *dāba-dāha*, a forest conflagration. So he simply enjoined his followers to get out of it without enquiring: as to who is the master or creator of this world which is misery itself. What is the use of seeking after the master or creator of the world which is full of misery and ablaze with fire? The great Shankara, the *Jagat-Guru*, the world-teacher says, "What is the necessity of searching for Brahma before you are in a position to detect *Māya*? Unless your *bhṛānti*, hallucination, is gone it is useless to seek for Brahma. Because Brahma is *Swayam-prakāśh*, self-illuminated, so there is no necessity to search for It; when *bhṛānti* is gone Brahma is at once revealed to you. He was the supporter of the theory of *Māya*, i.e. the world is nothing but an illusion, a labyrinth. First you should know that it is a *māyic rachanā*, a false fabrication, then you will be in a position to realise

the light of Brahma always illuminated to you ; only your own *bhráñti* does not permit you to do so. (This is why I have made the illustrations so elaborate of the conception of *maya*). Socrates proved the immortality of the soul and enjoins his followers to be ready for being identical with the immortal self, so that they may be immortal without being crushed down under the wheel of birth and death. It is easily conceivable what spiritual benefit this world has derived from these great personages, although in their life time very few people of this world had been benefitted with their teachings. If a man realises the Truth Absolute and sits stock-still anyhow his light of Truth will illumine this world, groping in the darkness.

Another question—What are the sentimentalities and what are their evil effects upon the Sentimentality *buddhi*? Sentiment and imagination and both fall to the category of the Buddhi. same thing with a little distinction; both are *lalpaná*, yet sentimentalities are used for a higher and better, and specially religious and devotional purposes. They are fine feelings of the mind. They are the waves of the mind-ocean. Waving ocean is not fit for receiving the reflection of the self-effulgent. Unless the mind-lake is

made placid there will be no hope for perceiving the reflection of the light of Truth made upon it. So long you are rising and falling with the waves of sentimentalities of your mind, conception of the Truth will be far from you. Truth, like a whale, exists into the deep ocean where water does not move at all, even under any cyclonic weather. Truth exists into the deep ocean where water remains calm and placid for the time of eternity. Where the Truth exists, complete calmness and placidness prevails there. Mind is naturally imaginative, and the waves of sentimentalities make it more imaginative, rendering it quite incapable of receiving the reflection of Truth upon it. I found many sentimentalists to be destitute of common knowledge, not to speak of the knowledge of the Truth Absolute. Their mind-ocean is always swelling and surging with their waves of sentiments, so they do not care at all to know what the Truth is, and what the necessity of searching the Truth for them is. This rising and falling with the waves of sentiments have become pleasurable to them. They will not go beyond this pleasurable state. To seek for Truth is painful to them. They cannot part with the pleasure they feel in their rising and falling with the waves of sentiments. In their excess of such

sentimental joy they forget for whom they do shed tears, the question of whose very existence gives them a severe shock and fright. They increase their blindness willfully and purposely. In this way their power of judgment is gone and they are degraded in the ladder of spiritual evolution.

Another important question—It is the question of rebirth of the *jivátmá*, how the *jivátmá* is overtaken by rebirth just after his
 Rebirth. departure from his present physical body, merely like a serpent casting off its slough. *Jiva* is *máyopahita-chaitanya*, or more plainly called *buddhi-*upahita*-chaitanya*, i. e. *buddhi* with the reflection of the self made upon it, both taken together is the *jiva*. *Buddhi* is the collection of impressions recruited from its contact with the false objects—changeable and transitory; so *buddhi* is false as well as the reflection of the self made upon it. So both taken together are false. This false and compound entity is the *jiva* and is liable to be overtaken by rebirth. This collection of impressions is *anádi-siddha*. It is coming and coming onward from the time without beginning, but it is *santa*—terminable; it ends at the sight of the light of Truth, as darkness disappears before light. Now when this *buddhi*, enlivened and exhilarated

with the reflection of the self made upon it, is capable of grasping its own position to be a false one, owing to its constant subjection to the changeableness and transitoriness, its false operations cease to exist and its existence ends here for the time of eternity, and it is called the *moksha* of the *jivātma*. When a man's own *bhrānti* is detected, and he perceives that he is *bhrānta*, befooled, he at once becomes wise, rendering himself quite incapable from the path on which the wheel of birth and death is moving forward so speedily since the time without beginning.

Now another question—Where will this *buddhi* with its reflected self stand on when thus escaped from the path of birth and death through its wisdom? It will not be harborless. It will take its harbour with the Truth Absolute. Because it has detected its falsehood, that it itself is false, and has become wise. Now it is obvious that wisdom and Truth are quite identical. When the identity with Truth is secured of *buddhi*, it cannot but be harboured with the Truth. So the *jiva* cannot be made quite helpless when escaped from the path of birth and death, and it will not grope in the darkness. It will no more be kept standing between the two paths, befooled and bewildered—the path of Truth and the path of

birth and death, *i. e.* the path on which moves constantly the wheel of birth and death, and the path on which moves the last locomotive carrying its passengers, wise and far-sighted, to their last destination from which they will never return again to their former false path of birth and death.

What is wisdom itself? Detection of a man's own false position is wisdom. The capacity or faculty of detecting his own *jaivik*—individualistic, existence to be quite a false one is the wisdom for him, and is leading to the way to *moksha*. Socrates attained this wisdom. He stuck to the immortality of his soul, casting aside all sorts of false ideas of his false individual existence. A short dialogue will be interesting if quoted here between Socrates and his chief disciple Plato about the discussion on the degree of their wisdom. Plato asks Socrates, "Do you believe the Delphic oracle, proclaiming you to be the wisest man in the world, to be a true one?" "Yes," says the wisest Socrates. "How is it possible," asks the disciple Plato, the over-intelligent. "I am in a position to talk with you on any subject however sublime it is, on equal terms, without failing in the least to grasp its truths, then what is the reason for another Delphic oracle not being pronounced upon me that

I am the wisest!" says Plato of the transcendental intellect. Socrates says, "All that I know is that I know nothing and that I am ignorant. Have you found it out?" "No sir," replies the disciples and he keeps silence. It is the most intricate problem for a *jiva* to solve that his own intellect, he is so boastful of, is nothing but false, owing to its being recruited from the false objects. *Buddhi* cannot be true, so is the *jiva*, because both are derivative—*utpanna padārtha*, because *buddhi* is derived from the contact with the objects, and the reflection of the self is derived from the self. Reflection of the self is not the true self. The sun's rays radiated on the surface of the earth is not the sun itself. Rays are the ostentatious shows of the sun of its three functions, namely, warming, illuminating and moving, or heat, light, and motion. Rays are the displayers of these three functions of the sun, but are not the sun itself. So the reflection of the self made upon the *buddhi* is not the self itself, but is the displayer of the function of the self, namely, *sachchidanandam*—*sat*, *chit* and *anandam*, i. e. eternity, consciousness, and blissfulness. As the rays are the indicators and displayers of the three functions of the sun—heat, light, and motion, so the reflection of the self

made upon the *buddhi* or the collection of impressions are the indicators or displayers of the three functions of the self, *viz.* eternity, consciousness and blissfulness. Had there been no rays radiated upon the surface of the earth, the creatures of the earth would not have been able to see the sun or feel the existence of it. It is the radiated rays that give the eyes of the creatures the faculty of sight, through which they see the sun and the objects under it as well as feel the three functional powers; so is the case with the reflection of the self. These reflections of the self make the *jad buddhi* enlivened and exhilarated, and capable of grasping the effulgent and glorious existence of the self as well as its three functions or characteristics—*sat, chit* and *ānandam*. So the reflection of the self is necessary to be made upon *buddhi* in order to enable it to grasp the effulgence and glory of the self, as the rays of the sun are being necessary to be radiated upon the surface of the earth in order to enable the eyes of the creatures of the earth to see the sun and feel its three functions.

Now before proceeding further in this line of thought, the solution of the problem of rebirth should be made first. *Jīvātmā*, fully hereof of

the wisdom and fully ignorant of the fact that his own existence is false owing to its being derivative, partly from the self and partly from the objects as stated 'above,' is bound to be overtaken by the spy of rebirth. Anything derivative is false, anything radical or original is Truth. *Ātmā* is not derivative, it is self-existent, so it is the Truth. Anything radical is Truth. *Jivātmā* is liable to undergo constant changes by way of taking rebirth over again; because anything false is liable to change, the main characteristic of false things being changeableness. It cannot but be restless. It takes its rebirth of its own accord; nothing or no one is compelling it to do so. There is no Yama or Pluto—the regent of the dead, or his spies or *Dutas* to catch hold of the *jivas* by their neck at the time of death. The existence of such a dreadful entity is the outcome of the imaginative mind of the illuded people. The *jivas* take their rebirth of their own accord according to the tendency of their own mind, or according to the nature they have been formed of or moulded with in their life-time, being chiefly goaded by their own desires left unsatiated in this world. '*Jivātmās*, the desire-forms *vāsanā-murtis* cannot do without having a new world or field to have their desires satiated, left unsatiated

with their previous physical bodies, and hence take upon themselves the responsibilities for undergoing the hardships of the fruits of their misdeeds as well as enjoying the pleasures of the fruits of their noble deeds in their next existence.

Now the question of all questions is this—Why and how a *jivátna* of Rama can be made responsible and punishable for his misdeeds done in this life, when he will be born again as Syama in his next existence? How correction is possible for him when he entirely forgets everything of his past life? Rama's rebirth as Syama and the transformation of his physical body into that of Syama in the next life cannot be an excuse in the eyes of the law of *karma*. Because the physical bodies are mere outer garments of the *jivátná*. Here the two physical bodies of Rama and Syama have been worn by one 'Rama', one person, as two coats are worn by one person alternately. He must be punished for his own deeds although done while in a different garment, a different age or existence, as the different guise in a different place cannot save an absconder from being arrested by the police and punished by the lawgiver for his previous crime of murder.

* Vide, Truth Revealed—pp 42-43, 137-33 (2nd Ed)

Then what about the remembrance of the accused of his former crime of murder? The accused thus absconded will at once say to the police about to arrest him and hand-off him in his addiction of the intoxication of wine, "I have not committed any murder. I have no recollection of any such crime, why should you arrest me, a perfect *sādhu*, an innocent one who is constantly uttering the name of Vishwanath"? The thing is that the *jivātma* leaves his physical body behind at death and takes another birth as a child in a different place, or in the same family more conveniently than elsewhere, after having lost his memory of what he was like, in what condition he was and what sorts of *larvas* he had done in his previous existence, because of the fact that his brain which was the seat of memory was destroyed at death. Forget or remember his past deeds, he should be punished inevitably. *Jivātma* is the real accused and the sufferer and enjoyer, both the consequences of his misdeeds and noble deeds must befall him in spite of his loss of memory with the destruction of the brain at death. The absconder in spite of his total forgetfulness of the crime of murder under the intoxication of wine is really hand-cuffed by the police in his state of drunkenness, it being

a false excuse for him. Drunkenness means here drunkenness of *maya*. As soon as an old man dies he takes his rebirth again. Why? because the very old man whom you see to be an old one is not practically so. He is old in garment only. His physical body is his garment which is old now, but his real being, the desire form is as energetic and as youthful as anything, i.e. he is old in age but quite young in desire. His sensorial organs are weak and incapable of enjoying the sensual pleasures, but his morbid desires for enjoying them is very great. The law of *karma* is concerned with the *jivatma* and not with his body garment. The change of garment is not an excuse, or a plea, for the avoidance of the enforcement of the law of *karma* upon a *jivatma*. When an old man dies, leaving his mortal coil behind him but being accompanied with his morbid desires for enjoying the sensual pleasures in his new birth, in order to have them gratified with a new youthful vigour and refined ideas for tasting them, he becomes subjected to all sorts of punishment and enjoyment for his misdeeds and noble deeds done in his past birth in the youth and even in childhood and infancy. The man in himself is neither an old one nor an infant one. His garment was

old in his previous birth, and his garment is new in his present birth, he being one and the same man. This is why sometimes a child is born physically deformed, and also sometimes an infant severely suffers from any painful disease he is attacked with for his misdeeds done in his previous birth in a different old garment-body.

As for the question of rebirth, if a man takes it up as a question of physical body only he is deluded. It is not the question of body but of soul, the *jīvātmā*. Do not recognise a man with his body-garment, but try to recognise him with his *jīvātmā*, the astral body—*manomaya deha*, *linga śharira* and *sukshma śharira*—all these being synonymous words. How should he be able to render him escapable of the law of *karma* in his present birth, although he has changed his garment? *Jīvātmā*, the real doer of *karma* must be punished by the law of *karma*. Moreover it is generally seen that a criminal is made to change his dress when executed even by the king's law.

(The readers have now got enough experience and illustrations of the worthlessness of *maya*; so they are now in a position to grasp the Truth Absolute, the process of realisation of which will now be laid down in the next and concluding part.)

SELF-REALISATION.

PART II.

“What is self?” “Who is to realise it?” “What is the advantage of realising it?” “What is the necessity of realising it?” “What loss will a man sustain if he do not care to realise the self?” “What is the way in which attempt should be made for realising it?” “Is there any different entity into the body who is bound to realise the self?” “Is there any hounden duty entrusted with that entity to realise the self?” “Who is that entity and punishable by whom if he neglect his duty of realising the self?” “Will that entity be awarded with any valuable reward; if so by whom if he carefully discharge that hounden duty entrusted with him?” “Is it a burden duty or merely a whimsicalness under which that entity is to attempt

for realising the self?" These twelve profound problems of the self, intermingled and interallied, will be solved in this part. These are the deepest and most important problems no doubt. Now the readers of this book should come inside into their respective bodies in which they will find all these intricate problems solved.

The self is the seed of the world-tree. It is the self-existent essence from which this world-tree has been grown out. It is the

The Self. Uncaused cause of this world-tree.

There is no other Cause traceable of this cause, because if there is any other cause to be assumed as the cause of this cause then this cause will turn up to be a created one, and again a third cause should be sought for and a fourth one and so on; so it will be an anomalous assumption. The Primordial Cause is uncreated, *ajā*. The cause and effect, the uncreated and the created cannot be of the same characteristics. I call the self 'it' and not 'he', because 'be' denotes a personification of something, while the self is not a personified object like a man, but is the maker of the persons or personified objects. A man is called *vyakti* or person owing to his being *vyakta* or personified with his physical body, but the self is no *vyakti* or person. *Vyakta* means manifested. The maker

of the *vyacti* is not the *vyacti* himself. As the creator and the created cannot be of the same characteristics, so the self, the *âtma* is not a *vyacti*, it is *avyacti*, not-person, and hence impersonal, commonly called *avyacta*, unmanifested in its true essence. Maker of this grand manifestation is not a manifestation itself, like the seed not being the tree itself. While a tree is grown up, its seed becomes *avyacta* having concealed itself into its manifestation the body of the tree. We see every grown up tree and its seed which though kept concealed pervades all through the body of the tree. So the seed, the maker of the tree, remains concealed into the tree, itself being not a tree, manifested or personified. Self is the Absolute Truth. The Truth is unconditioned, unmanifested, impersonal and independent of time and space in its true essence. It is not subjected to any sort of condition, favourable or unfavourable. It is not a person or manifestation, it is the cause or maker of a person or manifestation. Although the seed has been concealed into the body of the tree when the tree is grown up, yet the seed has a generative power, retained for itself, binding the tree to retain its (seed's) characteristics, so that the tree will produce the fruits or plants of the nature of the seed. This is

the speciality and greatness of the seed. So is the case with the self and the world-tree; although manifested itself to be this world, it has been retentive of its own characteristics for itself. As the tree displays the only characteristics of its seed, and none of itself, by producing fruits and plants of the nature of the seed, so the world, the manifestation of the self, is simply proclaiming the glory and greatness of the self by showing its grandeur and gravity.

It should be pointed out again that the readers must not be puzzled here in respect of their grasping the two different terms, *viz.* manifestation, and illusion. I have already said everything about illusion, now I should say about manifestation. Here is a puzzling problem which requires to be solved readily. Take the example of a juggler. His display of jugglery proclaims his glory and greatness making his spectators awe-struck. His jugglery is his manifestation. On the otherhand manifestation is also a jugglery owing to its worthlessness and transitoriness. As the seed retains its characteristics even when it is concealed in its manifestation-tree by compelling it (manifestation) to produce fruits or plants of the nature of the seed, so the grand

The Juggler
and the
Jugglery.

world juggler is rententivo of its own oharacteristics, *sat*, *chit* and *anandam* even when it displays its world jugglery. An ordinary juggler is always cautious of retaining his own conscousness of his being a juggler, although he makes his spectators awe stricken by displaying his jugglery. Whether he displays his jugglery or not, he is always conscous of his being a juggler. So is the case with the self and its manifestation. The self in its being immersed into its manifestation, like the seed being concealed into its tree, retains its own conscousness of its own being as the maker of this manifestation, and this retent state is called the noumenal state. In this noumenal state the self retains its conscousness of its true being, as the maker and soer of its manifestation, like a juggler who not only produces jugglery but also sees it and knows that it is jugglery and false.

There are two states of the self—one noumenal, *nirguna*, *abyakta*, unmanifested, and another phenomenal, *svayam* and *vijakta*, manifested. People are often puzzled here in conceiving the distinction of the a two states of the same self. The very word *gunam* denotes *bhramti*. Because *maya* is *bhramti* and is the composition of the three *gunas*. “*Daibihyeshá gina-mayee Mama*

máyá duratyayá."—Gita. So *svaguna* state means *bhṛānta* state or the state of *bhṛānti*, and *nirguna* state means the state of *not-bhṛānti*, which is the state of consciousness. Consciousness of what? Consciousness of its own true being as well as of its own manifestation or jugglery. *Gunas* are themselves *bhṛānti*; because they are the materials of *maya* as stated above—*gunamayee maya*. The *bhṛāntyāvasthā*, or *vismṛityāvasthā*, self-hallucinated state or self-oblivious state of the self is called the *svaguna* state; and the self-conscious state or self-knowing state, *jñānāvasthiti*, standing in wisdom, and *svarnyāvasthiti*, sitting in reality is *nirguna* state. The self-oblivious state of the self is phenomenal or *svaguna*; and the self-conscious state of the self is noumenal or *nirguna*. The seed in itself is *nirguna* and the seed concealed into the manifestation-tree is *svaguna*, i. e. the seed before being manifested into the tree is *nirguna*, and when it conceals itself into the grown-up tree—its full grown manifestation—it is *svaguna*. In both the states, *svaguna* and *nirguna*, the self is concealed or hidden from the sensual eyes. This is why the self in both the states is not visible to the eyes. The *svaguna* state of the self is due to its wilful self-obliviousness. Why? It is for the manifestation

alone. Manifestation is *bhrān'ti*. In displaying *bhram-kantula* the "comedy of errors", the comedian must exhibit himself to be a *bhranta*—a befooled one in order to make it, the "comedy of errors" a great success. The spectators take him to be befooled, although he is cautious and conscious enough of his own true being. He pretends to be befooled but he is not so in fact. So is the case with the self. This grand manifestation is a grand "comedy of errors" in which its Great Comedian, the self exhibits itself to be a befooled one owing to its wilful self-obliviousness in order to make its manifestation a grand success. It only pretends to be befooled although the spectators—here creatures, take it to be really befooled. This apparently wilful self-oblivious self is the *jiva* when apparently confined into an individual body. *Atma's* (self's) wilful self-obliviousness has placed it into *svaguna* state, or phenomenal state, or in the state of the "comedy of errors". So the *jiva* is nothing but a self-oblivious entity, being the part and parcel of that *svaguna* Universal *Atma*, speaking in the material sense only. Here is the bounden duty entrusted with the *jiva* to get rid of its own obliviousness in order to know itself.

Another question—When has the universal soul

wilfully assumed the state of self-obliviousness? How will its part and parcel, the *jīva*, get rid of its own obliviousness? I put 'it' for *jīva*, because apart from the body it is 'it' and not 'he'. *Jīva* with the body is 'he' or 'she' personified, but when taken apart from the body (physical), it is *asharīrī*—bodiless; it is then 'it' and not 'he'. A personified object is 'he' or 'she', but the maker of personification is 'it'. There is some distinction between the apparently assumed self-oblivious universal self and the really self-oblivious *jīvātmā*. The universal self in its *saguna* state—wilful self-oblivious state—only acts like a befooled one, while he is not really so, to make its jugglery a quite success; but the *jīvas*, the creatures, the spectators of that jugglery are really befooled with the influence of the jugglery. A juggler is very clever in retaining his own position clear, by knowing himself that he is displaying and doing the jugglery and knowing it to be quite false. He is also conscious that his spectators are all being befooled with the charms and influences of the exhibition of his jugglery. These *jīvas*, the creatures of the world are the offspring of *bhrahmā*, being brought into existence by the wilful self-obliviousness of the universal self. This wilful self-obliviousness is nothing but *māyā*.

The *jivas* are hallucination-born, and hallucination-made, so they do not know themselves.

I should dive deeper into the problem so intricate, abstruse and puzzling. Unless and until *bhrānti* is dispelled, illumination of the self is not sighted—here illumination is not like a *jad* light, but is an abstract wisdom. Unless the *jivas* know their position to be quite false, they are not in a position to see the illumination of the self. The dispelling of *bhrānti*, darkness, and the sight of illumination, wisdom both are simultaneous. The greatest difficulty now lies in the way of sighting the illumination of the self for the *jivas*. This grand universe is practically a dream world, although apparently a real one. Here lies the difficulty. Take the example of a dreamer who produces in dream, during the period of sleep, numerous dream-creatures without the least difficulty, but when he is awakened he cannot produce a single one in spite of his great struggling and staggering. Readers now feel the influence of *bhrānti*, its power and exaltation, glory and greatness. When a man is awakened he cannot produce a single dream-creature, but when asleep, i. e. overcome with *bhrānti*, he produces millions of dream-creatures in a second. A question may be raised here whether a novel-

writer can create fancy-creatures in his awakening state during the period of his writing novels. I should say that he is not in a position to do that. He only gathers so many fanciful thoughts when writing novels, but he cannot create thought-forms as in the case of a dreamer, capable of creating innumerable dream-creatures in his dreamy state. When the dreamer is awakened he is space-bound and time-tied, but when he is asleep he is independent of time and space. How is it possible? When he is awakened he is bound with the idea of time and space, but when asleep and dreamful he has no idea of time and space. In doing a work in the awakened state he requires a regular period of time to finish it, but in the dream-state he does not require a minute to produce millions of dream-creatures as well as objects. The lazy questioner will say that these are false creatures. I admit it, but however false they are, please produce a single creature like one, of them while you are awakened, at least for the satisfaction of your own curiosity. Certainly you cannot do it. You say these dream-creatures and objects are false. But when? You say *so only when you are awakened*. But prove by any means the falsehood of the dream-creatures and dream objects during the

period of your dreaming. You will fail positively. Now prove by any means the reality of the world-creatures and objects if you can in your awakened state. You will say that your eyes are the proofs. The eyes are guided by *bhrānti* and not by wisdom, *i. e.* by the mind and not by the noumenal *Ātma*. Power or faculty of sight of the eyes is derived from the all-powerful *Ātma* while it is guided by the all-befooling mind. The *bhrānta* eyes so cannot detect the *bhrānti* under which it is labouring. How is it? How will the spectators, sitting or standing within the line of demarcation—*ganḍi*, of hallucination produced by the juggler to befool them, be in a position to detect his jugglery and its worthlessness and falsehood? Have you not been befooled with the jugglery of your own mind-juggler? When will you take up the position of the seer and detector of your own mind-juggler? Ponder seriously over the amount of difficulty to be faced with by the *jīvas* in their attempt to detect and recognise the jugglery of their own mind, they themselves being the production of their own mind. *Jīvas* are nothing but the creations of their own mind. How? because the *jīva* and the *jagat* are *manah-kalpita*—outcome of the imagination of the mind. *Jīva* is *bhrānti-kalpita*—hallucination-produced.

Our own mind is nothing but the store-house of hallucinations. Position of *jivas* is very awkward and dangerous. Only being hallucination-made, and hallucination-born and brought up; they cannot ascertain their awkward position in this labyrinthal land, and become boastful of their false position ignorantly taking it to be a sound one. They do not know that they are merely a handful of unfortunate passengers in a ship plying in a boundless foggy ocean, about to be wrecked totally by coming in collision with the submarine rock, or being blown up by the eruption of submarine volcanoes. Their total ignorance of their impending, imminent and inevitable danger, has saved them; from being swooned repeatedly down on the deck of the ship. I say to the mind-captain of the body-ship, with the unfortunate passenger, the *jiva* on its board, tossing violently on the high waves of the foggy ocean of *maya*, to listen to my one advice. Hark the shouts of the fog-horns blown by the fog-signallers yonder, the saints and sages, *mahājanas* and *mahābalas*, the great mighty ones. I think you will care to listen to me. You are epileptic and delirious; you do not know what you talk about. You are not aware of your own irrelevant prattlings. You are suffering from delirium-tremens

with two main symptoms, *viz.* irrelevant prattling and vehement thirsting, knowing not what you are talking of and what you are wanting. Your life-long habit of talking miscellaneously is a mere delirium and your monomania for money is the unquenchable thirst arising out of that delirium. Know you that your body-camel is passing through the world-mirage, the world-charms of which are constantly deluding by their false shows your thirsting body-camel which is puzzled and maddened at the sight of objects seemingly pleasurable but vanishing before it as it approaches them. As the camel-driver leads very cautiously the camel through the vast desert without allowing it to be puzzled and maddened at the sight of the mirage to its destination, so should you wisely lead your body-camel, through the delusive charms of the pleasurable objects of the world-mirage, without allowing it to be puzzled and perplexed at their sight and maddened after them, safely and cautiously to its goal.

Why is so much difficulty encountered with by the *jivas* in the recognition of their creator, the
 Yogamaya mind? Go to the dream-land and
 and you will feel it. Dreamy state and
 Yoganidra. awakened state are only two states
 of the same mind. Awakened state is of *sattva*

guna, dreamy state is of raja-guna and the state of sushupti is of tama-guna, appertaining to the same mind. In the awakened state mind being placed in the sattva-guna cannot create anything, because sattva-guna has no action, i. e. creative power. In the dreamy state mind is placed in the raja-guna when it becomes active in creating its dream-creatures, being empowered with the befooling influence of bhrānti. In the awakened state it cannot create anything, in the dreamy state it creates millions of dream-creatures and objects, only with the help of bhrānti—hallucination. See the influence of bhrānti now. As the individual mind creates millions of dream-creatures and objects with the help of the individual bhrānti in the dreamy state, so the universal mind, Maya is creating innumerable creatures and objects with the help of yoga-n drā, the dreamy state of Maya. What is it? As the individual mind cannot create any creature or object unless it is asleep, so the Maya, yoga-maya, universal illusion, cannot create the innumerable creatures and objects, unless it is asleep. This is why that those two words yoga-maya and yoga-n drā had been coined by our ancestral Rishis, far-sighted and wise as they were. Maya, however mighty she may be, cannot

create anything without being asleep. *Yoga-nidrā* is the dreamy state of *yoga-māya*, the universal mind or illusion. All these *nāma-rupātmaka jīvas* and *jagats*—creatures and creations with names and forms—are *bhrāntyutpanna*—produced from the *bhrānti* or 'hallucination' of *Maya*. As the creatures and objects produced from our sleepy mind, in the dreamland, are daily appearing and disappearing, so these *jīvas* and *jagats* are constantly appearing and disappearing after being produced from and in the *yoga-māya*, the universal mind in its state of *yoga-nidrā*.

The depth of knowledge and the range of far-sightedness of our ancestral *Rishis* in unravelling the most abstruse and unriddleable mysteries of this fabrication of universe, i. e. *mayic rachanā*, is not traceable and measurable by their present descendants—the spiritual dwarfs. This *yoga-māya* and *yoga nidrā* had been symbolised by the *Paurāṇic Rishis* who were inferior in rank of wisdom to the *Aupanishadic Rishis*, to be the *Kulakundalīn-Shakti*; and her *jāgaran*, awakening, had been attempted by them, by way of constant singing of her hallelujahs so that she might be awakened from her sleep in which state she is capable of creating innumerable creatures and objects,—innumerable *jīvas* and *jagats*, as in

the case of the individual mind being capable of creating millions of dream-creatures and objects in its sleepy state.

Why should these *Rishis* try to awaken the *Yoga-maya* from her *yoga-nidra*? Because these *Rishis* felt too much harassed and disgusted with their own beings—with their own *jivatwa*, individualisation—and ontreated earnestly to *Maya*—their lowd mother, as they used to call her—to cease to give birth to more children. Why? Because these *Rishis* had felt the harassment and beguilement of *Maya* in the superlative degree, and besought her not to bring forth more children only to be harassed and beguiled by her. They had tried to awaken her because she becomes quite sterile in her awakened state. As soon as she falls asleep, she becomes pro-creative and pregnant like the individual mind beginning to create the dream-creatures as soon as it falls asleep. Besides this, these *Rishis*, the glories and ornaments of the world, the sanctifiers and welfarers of this region of mortals, being greatly afflicted with the harassment and beguilement of the *jivas*, by the *Maya*, constantly prayed to her for ceasing to give birth to any more children, as if they had been her sons and were snkily insisting her upon the satisfaction of their childish fancy and

desire—*ābdār*.

Again a lazy questioner will say, "What was that these it wise *Rishis* had showed such unmannerliness and impudencoo in requesting their mother *Maya* to cease to give birth to any more children?" (Lots of examples can be cited here in proving the fact that in almost every family the grown-up sons become unmannerly and impudent towards their earning and positional father, an adult but not old, who wants to marry again in his widower-hood.) *Kulakundalini jāgāran* is merely a symbolisation of the awakening of *Maya* from her eternal dormancy. It is not actually existent, it is a mere imagination of the imaginative-minded men. The actual fact is this that the *kulakundalini jāgāran* is nothing but the awakening of one's own consciousness from one's self-obliviousness under the influence of the Universal *Maya*.

Now feel the position of the dream-creatures in their utter inability to recognise their dreamers. Though the dreamer constantly talks with his dream-creatures, plays with them, fights with them, and is delighted with and angry with them, sometimes terrified at their sight and sometimes triumphant with them, yet the dream-creatures cannot recognise the dreamer to be their creator ;

neither the dreamer can convince his creatures that they have been born of him. As the dreamer is playing with his own creatures and with none else, so the *Maya* is playing with her own creatures and with none else. That is the case with the *Maya* and her creatures of this universe. Her creatures cannot recognise her to be their creatrix, nor can she convince them that they are her creations. The reason for it is that the creatures, of dreams as well as those of the universe are born alike of *bhṛānti*, hallucination. { Power of recognition is the property of and is due to wisdom and not to hallucination. How can a man ascertain the directions of others, who himself is labouring under the hallucination of directions, *digbhṛānti*? Your own position in the awakened state is just the same as that of your own dream-creatures in the dreamy state. As the dream-creatures do neither know their own position, nor can they recognise their creator, the mind, so the creatures of this world, being born of *Maya*, the universal mind, great *bhṛānti*, cannot recognise themselves as to who they are and who their creator is. As during the period of dream the dream-creatures cannot recognise themselves to be false, nor the dreamer can recognise them to be his own creatures, so during the awakened state the

worldly creatures cannot know themselves to be false, nor can they recognise that they are created by falsehood, *Maya*.

What will be the proper state of wisdom here ? If you can create the dream-creatures in your awakened state and can recognise them to be created by your own mind, and if you can recognise yourself to be their creator, then feel your position of wisdom, how joyous and effulgent it is. In your awakened state if you are vested with such skill and power as to create millions of creatures and innumerable objects in a second, knowing yourself to be their creator and making them know that they are your creatures, gratefully bowing down before your feet, how joyous and blissful you feel yourself in that position of your perfect wisdom. This is the state of perfect wisdom allotted for a man to be vigorously sought by everybody in this world. You must know your position as well as that of *maya* which has brought you down here. Unless you perfectly know your worldly position quite false, you cannot seek for the Truth.

Now another important question is to be solved here. What is the necessity of admitting the existence of Truth, when *Maya* does everything in creation, preservation and destruction ?

Maya is *asat*, false, and is not self-existent like the Truth. *Sat* is self-existent; *bhrānti* cannot be self-existent, because she is *asat*. Self-existence is the characteristic of the *sat* and cannot be of the *asat bhrānti*. *Maya* must have an Underlying Truth as its basis to hold its false existence on. False existences, although quite capable of doing everything, require yet a true basis for holding their existences on. As smoke cannot issue forth without fire, and fog cannot issue from without marshy land or water, so *maya* cannot issue from without the Truth as its true basis. As mirage cannot produce illusion without having the desert as its basis, and waves cannot swell without having the vast sheet of placid water under it, so *Maya* cannot produce her illusion for creating, preserving, and destroying this universe without having the underlying Truth Absolute as her sound basis.

Now come to the real point of self-realisation. The self is to be realised by the *jīva*, when it has totally got rid of its own *jīvattva*,
 The Realiser. individuality, by way of recognising its own position to be utterly false. This is why I have said so much of *maya* that befools the *jīva* not to let it know its own falsehood. For self-realisation attempt should

not be made to realise the self directly, nor is there any means for that purpose. *Jiva's* knowledge of its own falsehood is the way to knowledge, recognition, and realisation of the self. The self is *svayamprakāśh*, self-effulgent, and does not require any attempt to be made for gaining its sight. A *jiva* should only attempt to quash its own ignorance of its own falsehood; then and there is the sight of the self-luminous—*svayamprakāśha*, and effulgent self by the *jiva*. So long *jivātma* remembers its own position to be true and sound, through the ignorance of the fact that it is really false and fabulous, it is not in a position to realise the self.

Now what the *jiva* itself is and what is the way to quash its own ignorance, so that it may gain the sight of the effulgent and illuminous self? The *jivatva* is its ignorance. The *anādikāl-prasidha*—coming on since the time without beginning—*saṁskārās*, impressions, recruited from the enjoyment of pleasures and undergoing of pains from the objects, have formed the body or the existence of mind. So the mind is *jad*, insentient. Mind and *buddhi*, intellect are one and the same. Judging and guiding principles of the mind have formed the body or existence of the intellect. Both are

The
Jiva.

jad. Mind or *buddhi* having the reflection of the self made on it forms the body or existence of the *jiva*, both taken together. The reflected self alone is not *jiva*, nor the *buddhi*, nor mind alone. *Buddhi* or mind with the reflected self—*ābhās-chaitanya*—taken together is *jiva*. Another thing is to be pointed here. *Buddhi* or mind being quite *jad* cannot have any power to have the self reflected upon it. Self being all-luminous and all-pervasive does not require any attractive power from the *buddhi* to reflect itself upon the *buddhi*. Owing to the nearness of the self with *buddhi* or mind, reflection of the self is very easy to be made upon the *buddhi*. Mind or *buddhi*, although *jad* but not gross like rock, has the capacity for receiving the reflection of the self upon it, owing to its (*buddhi's*) subtleness. A fire being a subtle element can easily catch hold of the fuel, a gross substance, owing to its own capacities and characteristics, so the self, the subtlest essence can have its reflection made upon the *buddhi*, a denser essence. Although *buddhi* is a denser essence than *Atma*, yet it is the immediate next denser essence than the *Atma* itself. So their nearness is inevitable, and this nearness is the cause of their easy contact and reflection of the self being made upon the *buddhi*, like the

fire easily catching hold of the fuel when both are near each other.

Here is a clear example given for the purpose of making the distinction between the self and the *jiva*, and how their distinction is to be grasped. Take the example of heat, fire, flames, fuel and smoke to be exemplified with *Nirgun Atma*, *Sagun Atma*, *Maya*, *jagat* (universally) and *jiva* (individually) and the *ābaran*, *shakti*, *vikshep shakti* and *mālīnya shakti* of *Maya*. Heat when it exists in a latent state in all things of this universe, all-pervasively is to be exemplified with the *Nirgun Atma*, *Shuddha-Chaitanya*, transcendental consciousness. When heat develops itself into fire, it is to be exemplified with the *Sagun Atma*, *Vikāry-Chaitanya*, willed-consciousness. As the flame cannot be separated from fire so the Universal Mind or *Maya* cannot be separated from the *Sagun-Atma*, *Vikāry-Chaitanya*, willed-consciousness. When that flame catches hold of the fuel, volumes of smoke at once begin to issue from it. This smoke is the *ābaran* *shakti*, *vikshep shakti* and *mālīnya shakti* of *Maya*. This fire with the fuel taken together with the smoke issuing out of them are all three collectively exemplified with the *mayic jiva*. I do not say *Brahma* which denotes a personified idea, a

puzzling idea, so I say *Atma, Chaitanya*. When fire and fuel both are united, volumes of smoke issue out of them, and this smoke is exemplified with the *ābarani, vīkṣhep* and *mālinya shaktis* of *Maya*. As the smoke has three capacities and characteristics, viz. *ābarani, vīkṣhep*, and *mālinya shakti*—shrouding, and puzzling and darkening—so *Maya* has also those capacities and characteristics. As the smoke issues out of the union of fire and fuel so these three capacities or characteristics of *Maya* are produced from the union of the *Sagun Atma* and *jagat*, the Universal Self and the universe (universally), and is produced from their union (individually) when reflection of the self is made upon the physical body, mind or *buddh*. The smoke falls to the category of steam, the propelling power of which in driving and moving the locomotives and vessels on land and in water are making wonders and its inhabitants awestricken in this world. See and feel the wonder-making power of the smoke or steam issuing out of the union of fire and fuel—all combustible things are fuel—predominating the power of fire itself from which they issue; so these three *shaktis* of *Maya*, although produced from the union of the self and the *jagat*, have become predominant over the self itself, so

far its power over the *jagat* is concerned. As the steam or smoke has the power to shroud and darken the fire from which it issues, so the *Maya* has the power of shrouding and darkening the self from which she is produced. As the smoke or steam has the power only upon the fuel in moving it and not upon the fire—fire being elementary—except its power of shrouding and darkening it; so the *Maya* has the authority upon the *jagat* only and not upon the *Shuddha Chaitanya*, transcendental consciousness, so far its wonder-making power is concerned, although the three *shaktis* of *Maya* have been produced from the union of the reflection of the *Suddha Chaitanya* and *jagat*, like the mirage being produced from the union of the rays of the sun and the desert, the Ultimate Truth and the universe. As it is the characteristic and capacity of fire to catch hold of the fuel as well as those of the fuel to be caught hold of by fire, so it is the characteristic and capacity of the self to cast its reflection upon the *jagat*, universe, as well as those of the *jagat* to receive its reflection. As the nearness of the fire and fuel is capable of producing smoke for the purpose of making wonders in the world and no other attempt is required to be made for that purpose, so the reflection of the self made voluntarily upon the *jagat* is

capable of producing *maya* or *buddhi-shakti* or mind for the purpose of making wonders in the universe. As fire has general usefulness but not any wonder-making power like that of the smoke, although the latter issues out of fire, so the *Shuddha Chaitanya*, transcendental universal consciousness, has general usefulness as an Underlying Truth, but not any wonder-making power like that of *maya*, or *buddhi* or mind. As mighty fire requires fuel to produce smoke or steam for making wonders in the world, itself being unable to do so, so the *Shuddha Chaitanya* requires *jagat* to cast its reflection upon, in order to produce *maya*, *buddhi* or mind for the purpose of making wonders in the world, i. e. for its (*chaitanya's*) own exaltation, glory or effulgence and greatness. As the general usefulness of fire cannot produce any wonder-making power but requires to produce flames for that purpose by way of catching hold of the fuel, so the *Suddha Chaitanya*, in spite of its usefulness as being an Underlying Truth, cannot produce any wonder-making power, but requires to produce *maya*, *buddhi* or mind for that purpose by way of casting its reflection upon the *jagat*.

Readers must not be puzzled here and will remember that I have already said that *buddhi* is

nothing but the collection of experiences or impressions reflected from the objects since the time without beginning and now I say that *buddhi* is produced from the union of the reflection of the self and the *jagat*. These impressions are nothing but the production of the union of the self and the *jagat* by way of the reflection of the self being made upon the *jagat*, like the smoke issuing out of the union of fire and fuel. This is why these impressions *buddhi*, *maya*, mind are *half-jad half-chit*—half insentient and half conscious. As the smoke issuing out of the union of fire and fuel takes upon itself the reflection of the flash of the same fire owing to its being near to and originated from and issuing out of that fire, so these impressions—collection of which is *maya* or *buddhi* or mind—being produced from the union of the *Shuddha Chaitanya* and the *jagat* take upon themselves the reflection of the same *Chaitanya* owing to their being near to and originated from the same *Chaitanya* and this reflection of the *Chaitanya* made upon the collection of impressions taken together is *jyotma*. Be careful of making distinction between *buddhi* and *jiva*, do not be puzzled here. *Buddhi*, collection of impressions, is produced from the union of the *Chaitanya* and *jagat* (universally and

individually both are alike), but *jiva* is the *buddhi* with the reflection of the self made on it, both taken together. *Buddhi* without the reflection of the self cannot be called a *jiva*, i. e. a living being. The half-*jad* and half-conscious *buddhi* becomes a full living being when enlivened and exhilarated by the reflection of the all-lifeful and life-giving *Suddha Chaitanya*.

Why is *buddhi* half *jad* and half *chit*? Because it is originated from the union of *jad* and *chit* both—*Chaitanya* and *jagat*, Universal Consciousness and universe. As the modern materialistic scientists have conceived and invented the wonder-making power of steam and made the world awe-stricken by using and exhibiting it, so the spiritualistic ancient *Rishis* of India had fully conceived the wonder making power of the *Maya*, capable of bringing about the improbability to occur, and had sung the hallelujahs of *Maya*, and had proclaimed the irresistible power and influence, glory and effulgence of the same *Maya* before the world, being at the same time cautious of and grateful to the *Shuddha Chaitanya*, Absolute Consciousness, transcendental and luminous, as the underlying power of that *Maya* or begetter of that *Maya*. Their ocean of wisdom was boundless no doubt,

All right then another question—Whence has this universe come into existence for receiving the reflection of the self for producing *maya*, in order to make its inhabitants awe stricken by displaying the wonder making power of the same *maya* Now a vast problem is before us to be solved Suppose the Universal Consciousness has brought this universe into existence, but whence had it brought the materials for the building up of the universe? If any other consciousness is assumed to be the storer of those materials for this purpose then third and fourth and fifth storers should be traced out and so on and on without finding out the problem solved at any time So this will be an anomalous assumption On the other hand it is not possible for a potter to build his pots in any number he likes, without the earth as material Now if any potter can do it he should be called a juggler undoubtedly and his process or power of making pots without earth is nothing but a jugglery When the Universal Consciousness has brought this universe into existence but has not brought its materials from anywhere else, then it must have created it out of its own will What is the process of sub creation? “So be it” willed the Universal Consciousness, and the

universe was created then and there consisting of the innumerable worlds. If the process of creation had been carried on in this way, then it is nothing but a juggler's process, and the whole universe is nothing but a legerdemain created out of the force of will of the witchcraft. Witchcraft of whom? Witchcraft of the *Shuddha Chaitanya* Flames of which? Of fire. This witchcraft is *maya*. Readers must not be puzzled here. The *maya*, of which so much has already and hitherto been said is not a personified object or being, it is the power of witchcraft of the Universal Consciousness. If the *maya* be taken to be a personified being, readers will be puzzled altogether. Symbolisation is not personification. I spoke much of the *maya* symbolised and not personified. Theorisation of *maya* i.e. *majabud* is based upon this fact, this universe cannot be a creation and real but it is illusion and false.

Then another puzzling question—It has been said that the three *shaktis* of *maya* have been created from the union of the *Shuddha Chaitanya* with the *jagat* and now it is said that *maya* is the "power of witchcraft," *yadubal* of the *Shuddha Chaitanya*. What is it? Is it not puzzling altogether? Yes, no doubt, puzzling is due to the fact that readers have not yet been able to

conceive the idea that this universe is not real but illusion and jugglery. All the philosophical *Rishis* had conceived this grand idea that the universe was a mere *kalpaná*—imagination or fabrication; imagination of the *Shuddha Chaitanya*. So this *kalpaná* is *jagat* or *jagat* is mere a *kalpaná* of the *Shuddha Chaitanya*. Now *kalpaná* is universe; then what is *maya*? *Maya* is *bhránti*, hallucination produced from that *kalpaná*. There is no *jagat* at all. It is existent to the ignorant and non-existent to the wise. *Jagat* is *kalpaná* and its false existence is due to the power of imagination, or the inventive faculty of the *Shuddha Chaitanya* fond of the freak of fancy, or the sport of fabrication, or the pleasure of imagination, or the diversion of dreaming. The universe is a grand field of imagination of the *Shuddha Chaitanya*. "*Manth kalpita jagat*", says the philosopher Vashishta. The universe is born of and produced from the imagination and going on and on with the flow of imagination of the *Chaitanya*. *Shuddha Chaitanya*, when *kalpaná-prabava*, inclined to fancying or dreaming, is called *ragun* or *Vikáry Chaitanya*, and this *vikár* is nothing but *maya*. So it is clear that *jagat* is a mere *kalpaná* of the *Shuddha Chaitanya*. *Maya* is *bhránti*, hallucination produced from that *kalpaná*. All right

then, what is it that the *Shuddha Chaitanya* has cast its reflection upon the universe, which is its *kalpaná* only? How can *kalpaná* receive reflection? Do not be puzzled here. Everything about the process of self-realisation should be conceived in an abstract way and not in the concrete way. Concrete examples are always one-sided and not all-sided. Here the reflection does not mean to be a search-light of an ordinary kind. The reflection of the self made upon *kalpaná* is nothing but the motivating force of the *Shuddha Chaitanya* applied to its own *kalpaná* to have it turned up into the operation and action. The reflection is to enliven and exhilarate the *kalpaná* to put it into action. *Kalpaná* alone cannot do anything unless it is put into action by enlivening and exhilarating force or power of the same *Chaitanya*.

One lazy questioner will ask if this doctrine is a mere assumption that this world is really unreal and merely a *kalpaná*, and its *śakti*, the *kalpaná-śakti* is merely a *kalpaná* or *bhrānti*, hallucination. As the dream-creatures cannot conceive the idea that they are *kalpaná-prasūta*, produced from the imagination of the dreamer, and hence their existences are false, so is the case with the creatures of this world. They being productions of the imagination of the

Shuddha Chaitanya and wrapped up with the *bhrānti*, hallucination, arising out of that imagination, *kalpand*, cannot conceive the idea of their own position to be quite false. *Kalpand* cannot be detected to be false by means of *kalpand* but by means of wisdom. Darkness cannot be detected to be false or seen by means of darkness, but by means of light. I am writing what I actually feel and conceive; that the universe is a *kalpand* is a *pratyakṣa anubhava*, practical intuition, to me. Now what is the process of acquiring such wisdom practicable for worldly men to know and to conceive the idea perfectly well that this world is merely an *indrajalam*, a legerdomain. A great discriminative power is needed for attaining such wisdom. Had this universe been an outcome of the manual work of the creator or creatrix, it could not have consisted of innumerable worlds; it would have been of a limited number. Yet if any one argues that these innumerable worlds have been wrought by the hands of that creator or creatrix then think of the matter well. Power of producing this universe consisting of innumerable worlds by the sleight or skill of hands without any materials brought from anywhere else is nothing short of a big jugglery. Some *Rishis* demonstrated

that *upādān-kāraṇa*, the material cause and *nimitta-kāraṇa* the efficient cause both rest with the same creator *Atma*. I admit it as a gospel truth, but on brooding over this for a while it will also come out that this demonstration is nothing short of the fact that the potter has made pots without having earth as his material. A potter who can make pots without earth is certainly a big juggler. The creator, who as demonstrated by the *Rishis*, could bring this universe consisting of innumerable worlds into existence without anything as its root or without having any material, cannot but be a big juggler. The demonstration that both the causes, efficient and material are resting with the same creator only supports the theory of illusion, that this grand universe has been brought into existence through *kalpanā* of the *Shuddha Chaitanya*, transcendental consciousness. Besides this, considering its (of the universe) changefulness and transitoriness it is always well proved that this universe is nothing but an *indrayātram*, ledger dream. As the dream creatures are unable to know that they are merely creations of *kalpanā* and cannot recognise their creator, the dreamer, so is the case with the creatures of this universe. They being the productions of *kalpana* and *kalpana*, imagination, made physically

mentally and intollectually cannot conceive the idea that they are not real beings, that they are only some phantasmagoric appearances, coming and going like the false figures in a bioscope. They are not in a position to disclose or elucidate the mystery of the creation of this universe.

The difficulty is being gradually increased with the development of their intellect which is gradually making them case loving and power loving, both being illusive, binding them tightly to the sensual propensities. The more you enjoy the worldly pleasures and seek them more vigorously, the more you will be befooled with the worldly charms, being quite unable to detect this universe to be an *indrajalam*. This is why injunction of *tyaga*, renunciation was always made by the *Rishis* for conceiving this idea that the world is an *indrajalam*, a ledgerdmain. But those days are gone by now. Everybody is now vying with each other for acquiring the articles of pleasure, ways of power and position and not for renouncing them. You will not give up the habit of drinking wine as well as you will feel that intoxication of wine is injurious to the mental, intellectual and spiritual health no such condition can exist. In the same way you will constantly think of this world only and its

pleasures, yet you will be in a position to conceive the idea that this world is an *indrajālam* that cannot be. The obliviousness of this world is the way to the attainment of wisdom. This wisdom, attributed to the obliviscence of this world taking it to be a mere *indrajālam*, is the way to the disclosure or elucidation of the mystery of creation of this universe. Obliviscence of the *drishyas*, forms, objects is salvation—Yoga Vashishta. Obliteration from the memory of all the ideas of the worldly affairs, forms and objects and their nomenclatures is the way to the attainment of wisdom. Riddance from ignorance as well as the reaching of wisdom, both are simultaneous. You will not forget this *indrajalam* as well as you will attain wisdom; no such condition can exist. Forgetfulness of the world is the wisdom of the Truth Absolute. For attaining wisdom no other process is necessary than the perfect obliviscence of the world and full obliteration of the worldly ideas from the memory. The constant effort for acquiring worldly knowledge, *vyavahāric vidyā* which is not *vidyā* but *avidyā*, false knowledge, being recruited from the false objects, is merely to tighten the bondage of *Māya*.

Another *Yauṅic* process can be safely practised

for this purpose of attaining the goal. It is the practising of thoughtlessness, through which a man will by and by begin to forget this world and its false affairs.* To detect the *kalpana*, imagination, of the Universal Consciousness, requires to stop the *kalpana* of one's own mind. *Kalpana-rājya*, world of imagination, cannot be recognised by one who is himself labouring always under *kalpana*.

Another thing is to be pointed out. The obliviscence of the world and obliteration from memory of the worldly ideas are not so difficult as that of one's own personality, *vyaktitva*, which is the most necessary condition for attaining wisdom. Recognition of this world to be an *indrajalam* is the realisation of the Absolute Truth underlying that *indrajalam*. Here individuality, *jivatitva* and personality, *vyaktitva*, both being identical, come in the way of attaining wisdom of the Absolute Truth. A man can at most forget this world and its false affairs, taking them to be the freaks of fancy of *maya*, but what about his own personality and individuality which should be forgot altogether as the most necessary condition for his attaining wisdom? The practice of thoughtlessness, as laid down

* Vide, Truth Revealed.

in the Truth Revealed is the highest *Yaugic* process for the purpose of forgetting one's own individuality and personality. These two prominent backward ideas bar the way to the attainment of wisdom of the Absolute Truth. The stronger the personality the greater the obstruction in the way of realising the Truth. The sharper the intellect, the stronger the personality. So an ordinary man is more capable of grasping the Truth Absolute than the intellectual giants who are spiritual dwarfs only. Intellectual giants are faced with the greatest obstacles of their own great individualities and strong personalities. They keep them in their mind as two intimate friends without knowing them to be true enemies, always barring their way to the realisation of the Truth. They are life-long enemies, and will not part with the *jiva* before death. How to escape from them? Constant practice of thoughtlessness, constant contact with saints and sages, constant perusal of scriptures in which worthlessness and transitoriness of this illusive world are elaborately illustrated, are the remedies for getting rid of these two life long enemies. Power of discrimination is necessary. Submissive acceptance of two injunctions of wise men is needed. Constantly

brooding over the fact that he himself is an illusion, and all things that he calls his own are illusive, is to reveal the Truth for him. Sometimes when his own beloved wife and children are lying dead before his eyes he practically realises the worthlessness of this world, without any teaching, ordinance, and admonition from the *Shastras* or saints.

Now the most important and last question is to be solved here. How to realise the Truth, the self, and who will realise it? *Jivatma*

The Realisation will realise *Paramatma*, individual soul will realise universal soul

Paramatma is *avyakta* unmanifested, and *jivatma* is manifested. *Jivatma* is one of the innumerable manifested existences, collection of which is the manifestation of *Paramatma*. Its manifestation is illusion, so *Paramatma* seated in its own reality is to be vigorously sought for. It has been already said that the dream creatures cannot detect themselves to be quite false nor can they recognise the dreamer to be their creator so is the case with the creatures of this world. They neither know themselves to be the productions of illusion, and hence themselves false illusory appearances, nor can they recognise as to who has created them. However, there is one broad

way to the realisation of self, and that is a man's knowledge of his I-ness. His body, mind and intellect all are being changed under the pressure of time, space, and condition, but his I-ness does not leave him or change under any circumstance or at any place or time, adverse or favourable. Even at the time of death when his body, mind, and intellect all have been horribly changed, his I-ness does not get changed. It has already been said that anything *asat*, false, is liable to change under the pressure of time, space and condition; or anything liable to change under the pressure of time, space and condition is *asat*, false. Then what is it that this I-ness does not change at all, even when his body, mind and intellect all are changed, being attacked with some fatal disease which causes his death? Even when he is overcome with insanity, consequent on his approaching death and becomes almost senseless at the approach of death, he says in his bewilderment, "Where am I?" Still his I-ness is retained. Even when he can understand that he is going to die, he feels "I am dying." This I-ness is retained at all costs and under all circumstances. So it is obvious that this I-ness falls to the category of the Truth which does not change at any rate, under any circumstance, owing to its (I-ness's)

power of retention of its position under the pressure of time, space, and condition. This I-ness is the exact identity with Truth Absolute which exists in all things of this universo. An ant, an elephant, a man, and a tree all things are possessors of this Truth I-ness. This I-ness is nothing but the fundamental Truth existing and pervading all through the universo.

A lazy question will be raised—if there is any perception of “I-ness” in the rock. Yes there is, but in a degree too difficult to be comprehended and too small to be measured by an ordinary brain. I myself feel it quite perfectly that there is a certain degree of perception in the rock of this I-ness, the Truth, the self, the Absolute. However great is their illusion, however strong are their personalities, however befooling their individualities, the men of this world have the great germ of the Truth in their mind or *buddhi* in the shape of their respective I-ness. This individual I-ness is the standard of Truth borne by every creature of this world to cope with the awkward situation created by the illusion in this world. Every standard bearer of this Truth the I-ness, forgetful of his false egoism, through the sheer force of discrimination is entitled to realise the Truth, the self,

offulgent and glorious This I-ness is the standard of consciousness proving its eternal existence This I-ness is *aha vijnanam*, the knowledge that I exist, but not egotism or pride—*ahamīdra Ahamjñānam*, is the standard of consciousness, and *ahamkāra* is the vanity that befools a man and binds him to this world When this I-ness is made identical with the self, the Truth through the power of discrimination then it is the liberation of the soul and realisation of the self, but when it (I-ness) is made identical with the false, *asat*, body, mind, and *buddh*, through the influence of ignorance, it is binding men to this world. Here see the power of discrimination as well as of the illusion, or ignorance Discrimination leads the I-ness to the sphere of Truth Absolute, while ignorance leads the same I-ness to the bondage of this world The perfect conception that I am *Brahma*, I am *atma* is leading to *moṣha* or *nirvāṇa*, but the same conception that I am this body or mind or *buddhi* is leading to the bondage of the world of illusion The Vedic *Rishis* of all the four Vedas had uttered these four aphorisms or dicta in a very loud voice—*Aham Brahmasmi*, I am *Brahma*, *Ayamātma Brahma*, the *Atma* is *Brahma*, *Tattvamasmi*, thou art He, and *Soham*, I am He By their sheer

force of will, power of discrimination, renouncing the worldly and sensual pleasures, forgetting the worldly affairs, making them I ness identical with the *Brahma*, they had been absorbed into the effulgent self for the time of eternity without any chance of returning from that blissful and peaceful and eternal repository, after having left behind them for their posterities, unfortunate in this iron age, these four aphorisms still resounded and rung up in the grand firmament, which any one can still hear, if he has ears to hear them.

The self is to be realised subjectively, *aham-jnanat*, and not objectively, *idam jnanat*. What is it? Anything felt or perceived objectively is *asat*, false, and *anatma*—not pertaining to the self. Any knowledge acquired from the objects is false, so our intellect falls to the category of that false knowledge because it is recruited from the contact with and experience from objects. Objects are themselves false and productive of misery and hallucination. Objective knowledge is *avidya*, false knowledge, and *anatmic*, bereft of the knowledge of the self. Subjective knowledge is the knowledge of the self, and *atma*,—pertaining to the self, and it is *vidya*, true knowledge. This knowledge falls to the category of the intuitive knowledge. Shut up your eyes and all other senses

against the sight and enjoyment of the outward objects by way of practising thoughtlessness, you will find that gradually the intuitive knowledge is going to be developed in you. "I am the self" "I am not this body or mind or *buddhi* or life," this firm conviction of the wisdom is self-realisation. This conviction of wisdom is due to the discriminative power of the *buddhi*, accompanied with the will force of the mind. One who lacks totally in this will force of the mind is doomed to failure in his attempt for working out his salvation or attainment of self-realisation.

Another thing is to be pointed out. Knowledge and avoidance both are necessary conditions for attaining self-realisation, or for

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working out *moksha*. What is it?

You must have sufficient knowledge or experience about the objects being false and befooling, otherwise whenever opportunity will occur, these objects will certainly overcome you, and will bewilder you in such a way and to such an extent that you will be quite benumbed to extricate yourself from their clutches. Attempt for avoidance of anything enjoyable without having any knowledge of its worthlessness is quite futile. So avoidance—*tyaga*—of any pleasurable object, with the knowledge of their worthlessness

is the channel through which *moksha* or salvation should be worked out

Then the question will arise, if pleasures of objects should be enjoyed or not. They should be enjoyed not like a mad man, but like a sane one. They should be enjoyed with discrimination with a view to gain knowledge and experience of their nature, with an ultimate object of avoiding them, knowing them to be quite false and worthless. But these who lack in their power of discrimination, while enjoying those pleasurable objects, are deemed to fail, without any hope for extricating themselves from the bewitching clutches of these insatiable objects. A wise guidance is needed for saving them from being engulfed into the abyss of illusion of the objects. Along with the course or process of enjoying the pleasurable and sensual objects, a cautious and powerful discrimination should be retained for detecting the awkwardness and worthlessness of these objects. In this way a man will attain wisdom and *moksha* in the long run. It should be pointed out here that those four horrible and bad habits, of which elaborate illustration has already been made in this book, should not be included in this provision of decision, because those four habits are artificial and not such as

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he solved now The difference between a king and a cultivator exists in their degree of capacity for acquiring and enjoying the pleasurable objects of this world The question of their distinction is very important only when a man seriously considers the appropriateness and necessity of the enjoyment of the worldly and sensual pleasures, but if he can be quite indifferent to these worldly objects and pleasures, he cannot make any distinction between them In the positive direction, in which they will pursue the worldly gain they differ much in respect of their respective capacities to possess them, but in the negative direction, in which they will avoid any sort of worldly gain they are equal, there will be no distinction between them Suppose a cultivator is determined, at least for a day, to enjoy the most palatable and relishable food usually taken by a king but he cannot have it for want of means, on the other hand, if the king as well as the cultivator are determined not to take any food, at least for a day, in order to observe fasting on a Sabbath day, then there will be no distinction between them The difference between a king and a cultivator exists only when their question of enjoyment of the worldly pleasures is

made compulsory by nature to incur them. The habit of eating fish and flesh is also artificial, and should not be classified with the natural necessities made compulsory by nature for which the above-mentioned decision has just been given.

Another puzzling question is this that if a man is possessed of firm conviction that he is *atma*, he is *Brahma*, and he is not the body, or mind, or *buddhi*, or life, then will he become *atma* or *Brahma*? If a cultivator is convinced anyhow that he is a king, will he become a king actually? This puzzling idea is a drawback and a hindrance to attain the highest wisdom—the wisdom of "*ahambrahmāsmi*," "*I am Brahma*." Many a man is quite puzzled with this grandest and highest conception of spiritual wisdom. As the Mt. Eyorost is the highest peak of the Himalayas in the world, so this conception of "*ahambrahmāsmi*" of the Vedic *Rishis* is the grandest and highest one in the world. As that peak, whitened with perpetual snow, always stands boldly, defying others for its sky-kissing height, so the Vedic *Rishis* from their highest peak of wisdom and the most exalted height of spiritual conception of "*ahambrahmāsmi*", "*I am Brahma*", boldly challenged the authority of wisdom of others in the world. The above problem is to

tormenting ideas of his mind, arising from this idea of comparison, will quit him for ever. This is *moksha* or liberation of the soul.

New another important question about *parokshanubhuti* and *aparokshanubhuti*. *Parokshanubhuti* is the indirect conception, and *aparokshanubhuti* is the direct conception of the *atmic* or spiritual wisdom. What is it? *Parokshanubhuti* is dependent conception and *aparokshanubhuti* is independent conception of the *atmic* wisdom. *Anubhuti* is conception. *Paroksha* means depending on, or through the medium of others. *Aparoksha* means independent of or without the medium of others. So *parokshanubhuti* is the conception gained through the sight of or depending upon others. *Para* means others, here others means objects around us not only that but anything except myself is *para*, others. Thus it is obvious that the conception gained through or depending upon others, and not through myself is called *parokshanubhuti*. This conception depends entirely upon the sight of the objects around us, i. e. without having the experiences recruited from them, this conception cannot be gained. So this conception falls to the category of intellect, of which much has already been

concerned. If a king and a cultivator both renounce the world and live the life of an ascetic, then they are equal, there will be no distinction between them. The grandest conception of the spiritual wisdom of "*ahambrahmāsmi*," intuitively realised by the Vedic *Rishis*, entirely depends upon the negation or avoidance of all things, pleasurable and sensual, of this world, and not at all upon the pursuit of the gain of worldly pleasures. This conception pertains to the path of return and not of outgoing to which a king takes an exception. In one word this highest conception is to make both a king and a cultivator quite equal, or on the otherhand when a man's idea of distinction between a king and a cultivator is removed altogether, he is in a position to realise this grand conception. This is why when these *Rishis* used to visit any royal court, they would not care a straw for the king, knowing that his possession of worldly pleasures is quite awkward and worthless. When this grandest conception is grasped by a man he is freed from all sorts of worldly miseries and fortunes, and from all sorts of strikings and retriakings arising out of them for the time of eternity. His idea of the comparison of misery and happiness of this world will be gone for good, and all sorts of

tormenting ideas of his mind, arising from this idea of comparison, will quit him for ever. This is *moksha* or liberation of the soul.

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said. This conception is the objective knowledge elucidated above. By this objective knowledge or conception, if it is very sharp, one can at most conceive the idea that *atma*, the self, exists everywhere, in all things of this universe; but he cannot gain the *aparokshānubhūti*. What is *aparokshānubhūti*? It is independent of objects. This conception falls to the category of intuitive knowledge. It does not require any help from the experiences recruited from objects. It finds every help from one's own self from within. This conception is subjective knowledge and is quite identical with the grandest conception of the Vedio *Rishis*, "*aḥambrahmāsmi*," I am *Brahma*. Objective knowledge is to be acquired from the experience recruited from the outward objects, and subjective knowledge is to be derived from the inner self. *Parokshānubhūti* is gained from the outward objects around us, and *aparokshānubhūti* is to be gained from the inner self itself. It is the direct knowledge of the self, while *parokshānubhūti* is the knowledge to be gained through the channel of objects. A man, through *parokshānubhūti*, the objective knowledge, the intellect, *idaṃjñānāt* only, can conceive the idea that *Atma*, *Brahma* is everywhere, in all things of this universe—in men, in tigers, in elephants, in ants

and in trees ; but a man, through his *aparokṣā-nubhūti*, subjective knowledge, intuitive wisdom the grandest conception of the "*aḥambrahmāsmi*," "I am *Brahma*," self, *aḥamjñānāt*, can conceive this idea,—“I am everywhere, I am in all things of the universe: I am the man, I am the tiger, I am the ant, I am the elephant, I am the tree, I am this universe,” and it is his actual conviction. There is a simple argument on which this conception of "*aḥambrahmāsmi*" is easily based. It is intuitively realised that the same *ātma* exists and pervades all through the universe, and it is scientifically demonstrated or experimented that every atom is throbbing with life.—Sir J. C. Bose. At the same time every living creature has a clear notion that he exists and he has got an 'I'. Every creature thinks and has a clear conviction, "I am," "I do," "I go" etc. So this all-pervading *ātma* is nothing but this "I" existing in and conceived by and convinced with every creature, small or big, intellectual or stupid. When the same *ātma*, self, is existent in every creature, then what is the fault with him to claim that he is *ātma*, he is the self, he is *Brahma*? When the same *ātma* exists in everything, in every creature, then if any one of them says that he is the *ātma* and none else, he is quite right in saying so.

Take the example of a boundless ocean which sinks so many ships and dreadnaughts into its depth. Every portion of the ocean can claim that it has sunk the ships and dreadnaughts. If anybody asks, "Where is the ocean, or who is the ocean?" then every portion of the water of the ocean can response, "I am the ocean," "I am the ocean;" there is no doubt about the justification of this claim on the part of every portion. Even a pot of water drawn from the boundless ocean can claim the authority of being an ocean in spite of its being in bondage for the time being. Drop the pot again into the ocean, the water contained in it will exactly and effulgently become one and the same with the boundless ocean. So is the case with the *jivatma*. As the pot of water drawn from a boundless ocean is made separate from the ocean owing to its outer-cover, though internally water in the pot is exactly identical with the vast sheet of water of the ocean, so the *jiva* has two aspects—inner and outer—i. e. it consists of two things. The reflection of the self is the inner aspect, and the *buddhi*—collection of impressions made since the time without beginning—is the outer aspect. This *buddhi* or mind can safely be said as the outer-shell or shroud of the *jiva*, and the reflection of the self is the inner

kernal or essence of the *jiva*. This, *buddhi* is *anpadh c*, attributive, or *gaun c*, pertaining to the *gunas*. These *gunas*, *sattwa*, *raja* and *tama* are nothing but the three *vrittis* or functions of the *buddhi* or mind. These *gunas* are *utpanna padartha*, derivative things (objects) derived from the constant contact with the objects which are *asat*, false, and being derived from the *asat*, they also must be *asat*, while *jiva's* inner aspect or kernal—the reflection of the self—is *sat*, real. So it is obvious that *jiva* is consisting of two things, one real and another unreal. The reflection of the self is real, and *buddhi* is unreal. Now if *jiva*, the compound existence—*mishra astittwa*—can get rid of the *asat buddhi*, it can be safely made identical with the self, by way of the power of discrimination and the practice of thoughtlessness. By practising thoughtlessness *buddhi* will be removed from the sphere of *jiva*, because *buddhi* is compounded thing, *mishra padartha*, consisting of innumerable kinds of thoughts, *vrittis* only. When all the thoughts of the *buddhi* are annihilated by the practice of thoughtlessness, the existence of *buddhi* will be swept away from the sphere of the *jiva*. It should be pointed out here that innumerable thoughts the *buddhi* is composed of, and the three

gunas-sattwa, rajah, and tamah are all the *prittis* of the *buddhi*, making all the thoughts workable by being enlivened and exhilarated by the reflection of the self and placed under the three main divisions each being presided over by each of those three *gunas*. Now a definite elucidation has been made of the *buddhi* which is *asat* and can and should be got rid of by the *jiva*. This is the *moksha* of the *jiva* the *jiva* should be careful of retaining its own compounded existence, *mishra sattwa*, by making itself alone and bereft of the *buddhi* which is *asat* by way of the above practice of thoughtlessness and power of discrimination, like a piece of gold glittering brightly when cleared of its slobby portion, *khud*.

The standard of powerful discrimination should be held fast by the *jiva* for remaining alone bereft of the *buddhi*. The *jiva* must have a sound basis for sitting on alone bereft of the *buddhi*. *Buddhi* being itself *asat* will not easily part with the *jiva*. The *jiva* here will take the position of the seer of the *buddhi* and constantly detect its false vanities and will make itself identical with the self through its reflection. In one word, the *jiva*, bereft of the *buddhi*, is just the same as the reflection of the self.

Now let us proceed further. The *jiva* is

adhyasta astittica—reflected existence. Reflection of the self requires a receptacle to be made on it. Where there is no receptacle for receiving the reflection of the self, the self is unable to reflect itself. Its reflection is impossible where there is no such receptacle. Take an example of a mirror fully capable of receiving the reflection of the sun's rays upon it. When the mirror is broken to pieces, or powdered to nothing, the reflection hitherto made upon it will instantly vanish away like necromancer's performances. So when *buddhi*, the receptacle of the *Atmic* reflection, is destroyed by the above-mentioned practice of thoughtlessness and power of discrimination, the *Atmic* reflection will itself vanish away from the *jainio*, individualistic, sphere on its being withdrawn back to the self itself, the effulgent and eternal. This is the liberation of the soul. This is the getting riddance of the *jivatika*—individuality, which is the root-cause of misery, total negation of which is *moksha*—"Atyantik duksha nirvrittati mukti"—total negation of misery is *moksha* or *mukti*.

Another point at issue is now raised in connection with the power of discrimination, through which the self is to be bereft of the *buddhi*. The *jiva* is a compound entity consisting of the

reflection of self and *buddhi* both taken together, having one side or aspect *sat*, and another *asat* of it: reflection of the self is *sat*, and *buddhi* is *asat*. Now, will the power of discrimination and practice of thoughtlessness rest with the *buddhi*, or with the reflection of the self, or with both of them? They will rest with both of them. The question requires elucidation. The compound of *âtmic* reflection and *buddhi* as its receptacle, form the whole body of the *jiva*. *Buddhi* bereft of the reflection of the self is quite *jad* and unable to think or work at all. The reflection of the self, on the other-hand, cannot hold its existence without its receptacle *buddhi* for a second. Disappearance of *buddhi*, by way of the above-motivated practice of thoughtlessness and power of discrimination, is the disappearance of the *âtmic* reflection, both being simultaneous. The reflection of the self requires a receptacle for holding its power of thinking and acting. Both the *âtmic* reflection and *buddhi* being inter-dependent, form the whole of the *jâv c* existence, and hence the whole *jâv c* existence is responsible for holding its power of discrimination and practice of thoughtlessness. The responsibility rests with their combination and withdraws from their dissolution. The responsibility of bondage and *moksha*,

rests with their combination, and is rescinded by their separation. In one word the union of the *átmic* reflection and *buddhi* is bondage, and their dissolution is *moksha*—liberation.

Further, the combination of any two things generally is productive of misery, although apparently taken to be the source of happiness by the indiscriminative mind; just as the case of a union of a male and a female by marriage makes them responsible for their action and line of thought, but when their separation is judicially or wilfully made, their responsibility is totally rescinded with impunity by the statutory law, or the grand law of nature. So the simultaneous disappearance of the *buddhi* and *átmic* reflection in one way or other is the attainment of *moksha* or salvation, stopping the wheel of birth and death, cutting off the responsibilities for their actions, good or bad, and ending their false *prárabdha* for the time of eternity.

Prárabdha karma means any work that has been commenced, but not yet completed, necessitating another birth to make it complete. Why is it false? *Prárabdha* is real when combination of the *átmic* reflection and *buddhi* is made, but when their dissolution takes place, and they vanish away like necromancer's performances,

prārabdha ceases to exist and ends there, owing to its having found none to follow, and proves itself to be quite false. Both *jivattva* and *prārabdha* are false to one who has worked out his salvation by way of being bereft of the *buddhi* which is false, by the above-mentioned practice of thoughtlessness and power of discrimination; and they are real only when the *jiva* is labouring under hallucination of direction; and this hallucination of direction is to be got rid of by means of the above-mentioned process and power of discrimination and analytical wisdom.

Here one important thing should be cautiously warned against the puzzling state in which an ordinary man may possibly happen to fall, in respect of his doubt about his condition of existence after his attainment of *moksha*. Any idea of one's own existence apart from that of the Universal Self or Consciousness, or any idea of his being existent in any shape apart from the Absolute Self, or any idea of having a next or renewed existence, probably in a better and happier state or condition, or any idea of being existent in the Absolute Self presumably in a better and higher state or condition than his present one, or any idea of having a pursuit of gain better than that of his worldly ones, are

the greatest obstacles in the way of attaining *moksha*. *Moksha* is the riddance of any sort of objects, but not an achievement of any object. *Moksha* is the avoidance of misery to its utmost degree, but not the least idea of pursuing any sort of gain altogether. It is the *buddhi* that craves for any gain, but when the *atmic* reflection is to be bereft of that *buddhi* in order to attain *moksha* there will remain nothing which will again pursue any sort of gain, either here or in the next existence when fully amalgamated with the Absolute Truth. There will be none to crave for any sort of gain or existence, because any sort of existence is productive of misery, when *moksha* is the total negation of misery. These ideas are the movers of the wheel of birth and death again. The true self or its reflection cannot be stained with the falsehood of *buddhi*, it remains always in its true position, clear and perfect, only *buddhi* requires purification, but not the reflection of the self made on it. *Moksha* and bondage both belong to *buddhi*. When *buddhi* perceives its own position to be a true one, and sticks to it faithfully, it is in bondage, and when it becomes faithless and indifferent to itself, knowing it to be a false one, it attains *moksha*. Like *maya*, *buddhi* is existent only where there

is no discriminative light, but it is non-existent before the light of discrimination.

Now another question: what is the distinction between *Brahma-Nirvāṇ* and *Bauddha* or *Buddhistic-Nirvāṇ*? Both are alluded to the amalgamation with *Brahma*, the Universal Consciousness, of the *jīva*. The distinction is made only in the denomination of the Universal Consciousness as *Brahma*. Lord Buddha had been aghast of any sort of denomination and discarded the love for even his own name as Gautam indicating himself as Tathāgata "coming and going." *Brahma*, the very word denotes a personification, and the pursuers of Hindu philosophy are thus perplexed with this idea of personification, arising out of the denomination of the Universal Consciousness as *Brahma*. This denomination has made the Hindu philosophies distinct from those of Lord Buddha. To avoid this puzzle I have always put the Universal Consciousness in a nameless state. Because the main aim and object of the book is to immerse the ideas of *nāma-rūpam*, name and form, into the *nāma-rūpa-vicārjīta*, into One without name and form, the nameless and formless, the Absolute Truth. Any idea of personification will bar the way of making oneself extinct for the purpose of getting himself

amalgamated with the impersonal Absolute—the grand maker of personification. The idea of personification on the part of an individual as well as about the Universal Consciousness—the Absolute—is quite misleading for the seeker after the Truth Absolute. This idea of personification is the greatest and the most infrangible bondage for the *jivas*, to be bound to this world. Because everything can be renounced except one's own personality which is the last fire ordeal for one to pass through. When by the sheer force of will of his *buddhi* a man will be able to break through it, his position is safe for the time of eternity. If any man craves for or aspires to the blissful, peaceful, and eternal repository of the Absolute, he must first strive and stagger for breaking through this almost impenetrable barrier of false personification. Ponder for a while over the difficulty of breaking through the impenetrability of this formidable barrier of personality. This idea of personification and the idea of *moksha* are contrast propositions. Both are leading to opposite directions—one to the bondage and the other to the amalgamation with the nameless, formless, and impersonal Universal Consciousness.

Another main point in which Lord Buddha's philosophy differs from those of the Hindu

Rishis is in the point of *anandam*, bliss. Lord Buddha was a *dukkha badi*—a supporter of the doctrine that this universe is full of misery. Always he had seen this world ablaze with fire, always he had seen the great *dāba dāha* forest conflagration, spreading throughout the world. He was dead against the word *anandam* or any idea that there is any *anandam* in the world or even in the Universal Consciousness. He emphatically denied that there is any *anandam* in *Brahma*. The Vedic *Rishis* accepted the idea of *Brahmanandam*, *Brahma* with *anandam*. But all of them were not ready to accept it. Some of the *Rishis* mentioned about *anandam* and some did not. The word "*rasabaisa*" is not found everywhere in the big body of the Vedas. My conviction is that they coined this word *Brahmanandam* for bringing solace to the hearts of the ordinary run of men, craving for *moksha*, who would be horrified at the very idea of dropping down their own beloved personal existences or personalities into the Absolute Nothingness. The very idea of personality is so lovable to them that it would be a horrible thing for them to conceive that their own beloved personalities will be dropped down into the Absolute Nothingness. In reality the same Universal Consciousness had been alluded to both by Lord

the division of the Primitive Essence made by the *Rishis* as the *sagun* and *nirgun*. Division of the *mool-tattwa*, Primitive Essence is productive of a puzzle to ordinary brains. Division and difference of the *sagun* and *nirgun* are the productions of ignorant men and not of the wise. A wise man can easily make up for their differences, and he sees only one Primitive Essence without any second or any different aspect. There exists neither *nirgun* nor *sagun* essence for him. He sees only one essence in one aspect only. There is no necessity for a wise man to make any difference when he himself will conceive the idea of oneness of the Primitive Essence—*mool-tattwa*; but necessity arises only when he tries to make others conceive this grandest idea. In the intuitional stage there is no difference of aspects in the Primitive Essence as *sagun* or *nirgun*; in coming down to the intellectual stage, the seeker after Truth becomes puzzled, and sees two different aspects in the Primitive Essence. Besides this when a wise man, belonging to the intuitional stage, is solicited for delivering elucidative discourses on the true aspect of the Primitive Essence to the ignorant people, belonging to the intellectual stage, the wise man is to condescend to the intellectual stage for facilitating their

conception of the true aspect of the Primitive Essence. The intellectual stage is the *mayic* stage, the stage of *maya*, and the intuition stage is the stage of Truth. During the period of his delivering any discourse on the true aspect of the Primitive Essence, the wise man stands on the stage of *maya*, and becomes, for the time being, almost a *māyic jiva*, with a little difference from his hearers, in respect of his power of retention of his discernment, in going back upon his former stage of intuition, which power his hearers fail to retain.

Now the question is whether the Primitive Essence has any will or not. Yes, it has will in it, but in a latent form, as the progenerating power remains in the seed in a latent form, and in a tree in the manifested form. Will—*icchā*, wisdom—*jñāna*, and action—*kriyā*, all pertain to the *nirgun* essence, but remain only in a latent state—in potential form. The aspect of *sagun* is derivative from the *nirgun*. Had there been no germ of the will, action, and wisdom kept hidden in the *nirgun*, the aspect of *sagun* could not have been derived from it. *Sagun* is *asat*, owing to its having been identified with the manifestation which is *asat*, so *sagun* must depend upon the *nirgun* for deriving its power of will, action, and wisdom from the *nirgun*,

where they are stored up in a latent but potential form. Had there been no progenerating power kept hidden into the seed, how could the tree have grown out of it? The *nirgun* aspect of the Primitive Essence has will, action, and wisdom as well as *ego*, *aham*, too, but only in a latent and potential form. If *nirgun* is assumed to be bereft of all these faculties, it is nothing but a *jad* and should not be accepted as the Primitive Essence. The assumption that *sagun* is all-powerful, and all-active, and *nirgun* is good for nothing and powerless and actionless is a false and anomalous one because of the fact that *sagun* derives all these faculties from the *nirgun*, although they are kept hidden there in a latent but potential form. *Nirgun* is just like the latent heat existing in every atom of this universe, while *sagun* is just like fire developed from that latent heat. The latent heat is the real store from which the fire derives its development and power of burning and illuminating the universe; besides this, wisdom without *aham-jñānam*—egoism—is an impossibility. The *nirgun* aspect of the Primitive Essence must be possessed of *aham-jñānam*, but not like the vanity of a braggart, but as a conscious agent looking and witnessing all around the universe, as a

silent spectator amusing itself with the *maya's* wonderful operations in the universe. The Primitive Essence is *nirvikara*—unalloyed with any attribute—only when it remains in its own reality in its neumenal state, as in the case of the latent heat taking no activity in burning and illuminating the universe, although being possessed of those virtues. The power of burning and illuminating rests apparently with fire but originally and practically with the latent heat from which the fire develops. Holding the fire responsible for burning and illuminating the universe is the ignorance of the fact that fire has no responsibility at all for these virtues, because they are derived from the latent heat. Fire itself is *asat* being derived from the latent heat. Any thing derivative is false. Holding the latent heat directly responsible for burning and illuminating the universe is the wisdom of the fact that all these faculties are kept hidden into it in a latent but potential form. Holding the tree and not its seed directly responsible for producing sweet or sour fruits is nothing but an ignorance. So is the case with the *nirgun* and *sagun* essence, *sagun* is held responsible by the ignorant, and *nirgun* by the wise for the faculties of *ichchha*, *jñāna*, *kriyā* and *aham*—will, wisdom,

action, and egoism.

Why should the origin be exempted from the responsibility, and its manifestation or development be held responsible for the faculties? This is an anomalous and false assumption no doubt. It is true, that *nirgun-sattva* is *purna*, perfect, full. And the Perfect does not require anything to do. It cannot have any desire to do anything for the purpose of gaining anything with a definite motive like an ordinary man for enjoying it.

Desire and will are different things altogether. Desire is the longing for certain possession, while will is the power of determination, *sankalpa*, without any motive whatsoever to enjoy anything. Desire is *rāsa* which pertains to the mind; will is *icchā* which is identical with the law and is the characteristic of the self, the Universal Consciousness. God's will and God's law are one and the same. *Nirgun's* will is the *nirgun's* law, characteristically identical with each other, being kept hidden and latent in it. *Nirgun* and *sagun* have no difference in essence, but they differ in their degree of activity as well as in the degree of conception of their two different aspects by the different men, of different intellection. They are both alike in the eyes of a wise man but unlike in the eyes of an ignorant man. A seed

and its tree are alike, fire and its origin the latent heat are one; the difference exists in the degree of their development and not in essence. The king is the real law giver, and the law rests with him definitely, although its execution lies with his executive subordinate officers to be carried into effect under a certain procedure and process. *Sagun* or manifestation is nothing but the procedure or process of the law or will of the *nirgun*. *Sagun* is the shroud of the *nirgun*, as the individuality is the shroud of the soul individual. As the individual mind is the shroud of individual soul, so the Universal Mind, which is the manifestation of the will or law of the Universal Consciousness, is the shroud of the same Universal Consciousness.

The universe is an amateur theatre of the *maya* which is the manifestation of the will or law of the *nirgun* essence. As the manager of an amateur theatre does not get any profit like a professional one, so the *nirgun-sattvā* cannot have any desire for enjoying anything of its universe which is its amateur theatre. Both the manager and the *nirgun-sattvā* are alike, so far their non-pursuit of any gain and the satisfaction of their curiosity are concerned. On the other hand this will or law of the *nirgun* is nothing but

identical with its own characteristics. This will or law can be safely called the characteristic of the *nirgun*. How is it? Is the progenerating power of the seed in growing the tree the same as the will, or law, or characteristic of the seed? I think the last term is the most appropriate one for the purpose. Unless this progenerating power, as a characteristic, remains latent into the seed, it cannot grow a tree from itself. So the characteristic of manifestation or *sagun* has been kept latent into the *nirgun* essence, in order to make it manifest as this universe—an amateur theatre of the same *nirgun satticā* which apparently pertains to *maya*, its own will and nothing else. Here is the solution of the most popular question as to why God created this universe. This question is also analogous to that of why the seed has grown the tree? In both the cases the reply is the same—because it is the characteristic of the Primitive Essence, the seed being their root cause for the manifestation of this universe and the tree alike. When a wise man sees a tree knowing it as a fact that its seed has pervaded all through the body of the tree and in every atom of the tree, there is nothing wrong to say that the seed and the tree are one and the same. In seeing the tree he sees the seed perfectly well through

the sight of his wisdom So is the case with the *nirgun* and the *sagun* When a wise man sees this universe—manifestation—*sagun*, he knows perfectly well that there is the *nirgun sattwa* pervading all through it, and in seeing the manifestation—*sagun*—universe, he sees the *nirgun* as well and calls this universe as a mere illusory manifestation of it, *nirgun* and *sagun* being alike in essence but distinct in vision only A wise man in seeing the universe sees the *nirgun sattwa* as well in it although kept hidden from the ordinary eyes, but fully unfolded to the discriminative eyes of the wise man So he boldly says, '*Sartam khaloidam Brahma*'—"The whole universe is *Brahma*"—the whole tree is the seed His discriminative eyes being opened wide he always sees the *Brahma* when he sees the *jagat*, the universe—making both of them quite identical and characteristically one and the same I for one can say that this is not a mere conception to me but a conspicuous and firm conviction of mine I have not the least doubt about it As I see the seed into the tree being kept hidden all pervadingly into its every atom, so I see the *Brahma*, the real self, all pervading the universe remaining latent in its every atom I see the self and its manifestation alike, making no gap between them

Apart from the theory of manifestation when I accept the theory of illusion, I also see the Juggler and the jugglery alike, making a false show for the satisfaction of its own curiosity only. I see the mirage and the desert alike, both of them taking equal part in bes fooling the passers-by—the desert taking an inactive part and the mirage an active part, the amount of effect being the same. The responsibility is with the mirage as well as with the desert alike in producing hallucination, *bhrānti*. Existence and power of mirage is impossible, if there be no desert underlying it. Then why should the desert be exempted from the responsibility for bes fooling the passers-by?

Another question: What about the *jivātmā* being part and parcel of the *Paramātmā*? *Paramātmā*, the Universal Consciousness has no part or parcel; it is *akhanda*, impartible, yet when any attempt for making up for the differences between them is made by way of delivering any discourse to the ignorant who fail to conceive their oneness, the idea of part and parcel must necessarily creep into the brain of the instructor, in order to make his discourse facile for the hearers who must first grasp it in the material sense at the outset and afterwards in the long run in the true and spiritual sense, permitting no gap

being made between them. When the idea of oneness or induality of the *jivâtma* and *Paramâtma* is to be made by any preceptor to be ordinarily conceived by his hearers of lesser intuitive faculty, he should first adopt the process of analysing them as being two separate entities, one being the whole and another being a part of it, only for the time being, for the facilitation of their conception of the true idea of the induality and oneness of the *jiva* and *Brahma*. Oneness or induality of the *jiva* and *Brahma* is inexplicable and it is only to be intuitively conceived and not intellectually comprehended by the brain faculty. The instructor must condescend to the intellectual stage to explain the oneness and induality of *jiva* and *Brahma*, and first commence his discourse on *jiva* and *Brahma* as one being the part of the other. When the *digbhranti*, the direction hallucination, is dispelled, oneness or induality of *jiva* and *Brahma* is easily conceived by the hearers. This *bhranti* does not permit the fish living deep into the ocean to know where the ocean is, and the birds flying high in the air to know where the air is, and last of all the human beings, so abnormally proud of themselves, living in the midst of the all pervading self in and around them, to know where the self is.

Apart from the theory of manifestation when I accept the theory of illusion, I also see the Juggler and the jugglery alike, making a false shew for the satisfaction of its own curiosity only. I see the mirage and the desert alike, both of them taking equal part in befooling the passers-by—the desert taking an inactive part and the mirage an active part, the amount of effect being the same. The responsibility is with the mirage as well as with the desert alike in producing hallucination, *bhṛānti*. Existence and power of mirage is impossible, if there be no desert underlying it. Then why should the desert be exempted from the responsibility for befooling the passers-by?

Another question What about the *jivatma* being part and parcel of the *Paramatma*? *Paramatma*, the Universal Consciousness has no part or parcel, it is *akhaṇḍa*, impartible, yet when any attempt for making up for the differences between them is made by way of delivering any discourse to the ignorant who fail to conceive their oneness, the idea of part and parcel must necessarily creep into the brain of the instructor, in order to make his discourse facile for the hearers who must first grasp it in the material sense at the outset and afterwards in the long run in the true and spiritual sense, permitting no gap

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Now my *anádikal prasidha bhránti*—hallucination rolling on and on since the time without beginning—has been dispelled for ever through the practice of rigorous asceticism, power of discrimination, acute discernment, constant perusal of the comparative philosophies of the different religions, and frequent contact with saints and sages and rendering service to them. I have now been placed in a position to see my own *bhránti* vanishing away from me enabling me to realise that I am the true self, I am the *Brahma*. Verily I am the self, the *átmá*; verily there is no other creator as *Brahma*, or law-giver than I; through *bhránti* I have sought for Him from *anádilál*—time without beginning—only for nothing; I should not seek for Him again outside me; verily I am the self, I am the *Brahma*. It is my firm conviction that I am the self, the *átmá*, the *Brahma*, owing to the fact that the self, or *Brahma* exists into the heart of every *jiva*, and every *jiva* has a firm conviction that he is existent on the basis of his 'I.' Every *jiva* has been conspicuously conscious of his 'I' as 'I' exist, 'I' exist. So the self or *Brahma* cannot but be identical with the 'I'; thus this 'I' is the real self to be easily realised by the man whose *bhránti* has been dispelled for ever. This *átmá* or self is to

be realised as 'I' and not to be contemplated upon as 'He' or 'She,' or 'You' This *atma* or self is realisable as 'I,' and not at all contemplable as 'He' or 'She' or 'You' *Atma* or self is *purna*, full and perfect, so the idea of every living creature about 'I' is full and perfect, as in the case of an elephant and an ant both are most confident of their being equal in their conception of 'I'. An ant knows well that its body is much smaller than that of an elephant, but at the same time it knows well that its 'I' is quite equal to that of the elephant in its fullness and perfectness. I have realised the self as being 'I,' casting aside all sorts of *aupadhic* and *ābaranic*—enshrouding—elements, gross and subtle, as the physical body, *prans*—breaths, *indriyas*—senses, mind and *buddhi*—intellection taking them to be quite false and changeful. I am submitting to their influences only for the remaining period of my life because of the fact that they have been accepted and acquired by me as the most blissful boon of *maya*, out of my own folly committed in my innumerable previous births when *bhranti* had overpowered me dissuading me from the realisation of the Self which is quite identical with my own 'I'. But when my present body-camel will drop down in its natural course, in

course of time, I shall get rid of their influences for ever, and my wheel of birth and death will cease to move further; my 'I' being *nirvikāra*—unalloyed with any attribute—will then stand alone self-luminous and self-effulgent, quite identical with the Truth Absolute, the Absolute Nothingness, the *Purna*, the *Ananta*, the PERFECT, the ETERNAL.

THE END.

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